

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., April 26, 1923

NEW SERIES  
VOLUME XXV, No. 17

They say that the offerings in the Temple at Jerusalem were made in the Court of the Women. Same in many of the churches.

Dr. C. C. Carroll assisted Pastor Richardson in a very fine meeting at Forest. Great messages and a large number of additions to the church.

It is said that every 200 people in the United States, men, women and children, have one person to support who is employed by the federal government.

All money mailed by the churches for the Campaign by Monday night, May 30th, will reach the office in time to be counted in this year's report before the books of the Southern Baptist Convention close. Glean carefully on Monday after fifth Sunday, and mail it Monday night.

Dr. J. T. Christian, head of the Department of History in the Baptist Bible Institute in New Orleans, has been for some time a member of the Academy of History in Paris, France; and was recently elected to membership in the Academy of Arts, Sciences and Belle Lettres in Paris. His ability has come to be recognized around the world.

The First Church, Vicksburg, had a great day on April 8th. More than enough was given to pay off the debt which has been on their shoulders for many years, the amount raised being \$10,560. Dr. J. C. Greenoe has been whittling it down ever since he has been in Vicksburg and this was the last lap. It was a glad day of hilarious giving. The church is growing every way, baptisms being a regular part of the Sunday's program.

It is probable that few people are converted to Christianity from among the Mohammedans, because these latter see such a sorry sample of Christianity. Missions to Mohammedan countries may have their first work to do among so-called Christians, just as when we want to save sinners we begin work on the church members. When Paul went to the heathen city of Athens "he reasoned in the synagogue with the Jews and the devout persons".

At a recent meeting the Directors of the Baptist Bible Institute authorized the conferring of the degrees of Bachelor of Theology, Master of Theology, as well as those of Bachelor and Master of Christian Training. The Music Department was enlarged. It was decided to secure a Business Manager to look after the property worth half a million and the annual budget of \$150,000. A willingness was expressed to change the charter so as to bring the Institute more directly under the control of the Southern Baptist Convention. It was recognized that the needs of the school would require two million dollars in the next five years. Mr. Managan, one of the directors, has recently made an additional gift of \$5,000. He had given \$25,000 previously to pay for the chapel named for him. The directors authorized the payment of at least a part of the expense of President DeMent in attending the Baptist World Alliance. Dr. Gwatkin and his wife of the Institute presented the school with \$1,000 for a printing outfit as a memorial to his father and mother.

## PASTOR ISSUES CHALLENGE

Centreville, Miss.,  
April 17th, 1923.

Dr. R. B. Gunter,  
Jackson, Miss.

Dear Dr. Gunter:

I am up to date with my pledge to the 75 Million Campaign and am doing all I can to get those on my field who are in arrears to pay up to date, and am trying to get without having to borrow. God will bless \$50.00 and still pay their monthly pledge a thousand men in Mississippi who can pay the goal. Somehow I feel that we have am willing to do this that we may "reach the remainder of the five year period. I and then keep up my monthly pledge for first (and I will have to borrow the money) sippi to pay \$50.00 extra before May the I will be one of a thousand men in Missis- Now new pledges and all the cash I can. Now the sacrifice, if it be one, and we will be richer.

With prayers, I am,

Sincerely yours,  
G. H. SUTTLE.

Note:

The Corresponding Secretary is pleased to be the first to join Brother Suttle with \$50.00 additional. Will the pastors and brethren and sisters of the State co-operate in finding the other 998?—R. B. Gunter, Cor. Sec'y.

Rev. R. M. Boone resigns at Huttig, Arkansas, to return to Mississippi, where he has held important pastorates.

Rev. Theo. Gayer, once pastor at Aberdeen, but recently pastor at Orinda, Tennessee, has begun work as stewardship secretary of the Tennessee Baptist Convention Board.

## CORRECTIONS

In our publication on April 12th of the condition of all churches that pledged \$10,000 and over to the Campaign, we find the following errors which we are glad to correct:

Natchez, Adams county, was left off the list. Figures are as follows: Five year pledge \$13,107.00. Payable to May 1st \$8,738.00. Paid to April 7th \$5,737.34. Balance due by May 1st \$3,000.66.

For Meridian, First Church, \$7,015.00 over-credit was given through error. Correct figures read as follows: Five year pledge \$79,102.75. Payable to May 1st \$52,735.17. Paid to April 7th \$31,785.62. Balance due by May 1st \$20,949.55.

Brookhaven First Church should have been credited with \$1,685.02 more than was given. Correct figures as follows: Five year pledge \$45,811.00. Payable to May 1st \$30,540.67. Paid to April 7th \$20,509.70. Balance due by May 1st \$10,030.97.

Corrected figures for Tylertown church read as follows: Five year pledge \$17,828.25. Payable to May 1st \$11,886.16. Paid to April 7th \$11,504.78. Balance due by May 1st \$381.38.

Dr. W. H. Knight, one of the teachers in the Ft. Worth Seminary, has accepted the pastorate of First Church, Baton Rouge, and will soon be on the field. Many men find the hunger for the pastorate irresistible.

Statements have been mailed to all whose subscriptions expire in April. If you have not sent in your renewal please do so by return mail so that you will not miss an issue. Date of April 26th, will be the last issue you will receive.

Dr. Gunter requests that the church treasurers of the Campaign fund keep their treasuries empty by sending the money in to the Board office promptly. Don't wait until the last moment to send in the money that is being collected in the present cash round up.

The following associations haven't a pastorless church at present, which indicates a wholesome condition: Hinds County, Rankin County, Simpson County, Smith County, Delta, Webster County, George County, Jefferson Davis County, Lawrence County, Mississippi, Walthall County.

We acknowledge with gratitude the splendid work being done by the following brethren from the Baptist Bible Institute, New Orleans, who have provided supply for their own churches and have given several Sundays each to the cash round up in Mississippi: Dr. B. H. DeMent, Dr. W. E. Denham, Dr. L. Zarrilli, Dr. C. C. Carroll, Dr. J. E. Gwatkin, Dr. R. P. Mahon, Dr. L. O. F. Cotey, Dr. E. O. Sellers. Most of these brethren are pastors themselves in addition to their work in the school.

On Tuesday night of last week the Baptist men of Eupora gathered for a banquet in the dining room of the Agricultural High School, prepared bountifully by the ministry of the gentle women. Of course it was in the interest of the 75 Million Campaign, and it was a time of genuine good fellowship. There was freedom and relaxation combined with a great purpose. Half a dozen brief speeches were made by local brethren all headed in the right direction, and the editor was given "free exercise of full capacity". The brethren went away saying that they were going to put the business over in the full amount of their quota by April 30. And Pastor Edmonds says they will do it. There were about fifty men present, beside the women who ministered to them of their substance.

At Starkville on Wednesday night Pastor J. D. Ray had gathered a hundred of his men together at a banquet. It was evident that the women had been busy, though they were hardly visible. A fine group of boys were "among them as those who served". The "spread" was all that could be desired. Dr. P. T. Hale dropped in unexpectedly, but as this was the church where he was ordained, he was cordially welcomed. The pastor gave an opportunity for speeches and about half a dozen lit up the sky with their eloquence. And then he graciously gave the visiting editor a chance, which he used to the best of his ability for the round up campaign. At least one man who had made no pledge gave his check for \$100.00 and challenged the rest to meet him at the collection table Sunday. These are the kind of men who will do it.



## "SOME THINGS THAT SHOULD BE DONE"

Under this heading my friend and brother, Franklin Speight, had in the Record of April 12 a notice of my question of some weeks since, "What Can Be Done?" No one, unless it may be Brother Speight, can begin to realize how glad I was to see his reply and learn where he was, or is.

Brother Speight was impressed that I had fallen into dark pessimism. I know my article indicated such a condition, but the "tone" or color of the thing was put into it to, if possible, get somebody to thinking. What I said was said wholly from the standpoint of much of the preaching of today, especially the evangelistic preaching.

It is a fact that the world has seemingly gone to extremes in pursuit of entertainment and pleasure. It is also a fact that the only things in the social and recreational lines that seem to appeal to human nature are condemned as ruinous. It is also a fact that the words of condemnation used by us preachers, when speaking against the social pleasures of the day, often cast reflection on the characters of those who do them. This is almost universally true. The result is that the merely human in us has no place for recreational outlet that is humanly, enjoyable or satisfying, and there is nothing being gotten up to meet the need. That is what I wanted to impress.

I want to confess that something needs to be done. Either we need to get up something better as real recreation and pleasure for the human in our young people than the things we condemn, or else teach them the great principles of Christ our Lord and trust them to do right in social life and mere matters of pleasure. To condemn and insinuate hurt and discourage, and to do that and not do something to meet the needs of the HUMAN side of life is worse than bad.

Our rule concerning almost all of the non-religious entertainments and pleasures is to denounce them all, and our young people, having nowhere else to go, and feeling almost ostriched if they don't go to some of the social things, go. Then, knowing how the church thinks about them, they draw back further and further, feeling that the church and the preachers condemn them as not being Christians.

I submit again that, looking at it as it is, I see no way out. Brother Speight makes some good suggestions, but who will put on the program he suggests?

Personally, I sympathize with those who want social recreation and human diversion, but what to suggest in the place of movies, swimming, pick-nicking, etc., I don't know. I am not up on social matters, but if there is anything that those who condemn all of these things can suggest let them suggest it.

It is folly to condemn and condemn and not show a better way: for human nature craves pleasurable recreation.

E. L. WESSON,  
Holly Springs, Miss.

## EFFICIENCY CONFERENCE On Evangelism and Enlistment at Main Conference Auditorium in Kansas City

### Thursday Morning, May 17th

- 8:00 a.m. Devotional—Home Board Quartet.
- 8:10 a.m. Definition of Denominational Efficiency—Dr. G. S. Dobbins.
- 8:35 a.m. Efficient Pastor and Church Evangelism—Dr. M. E. Dodd.
- 9:00 a.m. Announcements.

### Friday Morning, May 18th

- 8:00 a.m. Devotional—Home Board Quartet.
- 8:10 a.m. Efficient Country Church Enlistment—Dr. E. P. Alldredge.
- 8:35 a.m. Efficient Baptist Denominational Evangelism—Dr. Geo. W. Truett.
- 9:00 a.m. Announcements.

### Saturday Morning, May 19th

- 8:00 a.m. Devotional—Home Board Quartet.

8:10 a.m. Double Challenge to Laymen—Dr. J. T. Henderson.

8:35 a.m. Efficient World Evangelism—Dr. C. W. Daniel.

Everybody Welcome.

## EVOLUTION AND BELIEF IN GOD

By President E. Y. Mullins, D.D., LL.D.,  
Louisville, Ky.

I was in Florida when "Anxious Inquirer's" question addressed to me appeared in the Herald. Hence the delay in my reply. I am glad to answer the questions, so far as I am able to do so.

"Anxious Inquirer," referring to the law of continuity, asks: "Is it true or false?" Referring to my article, he says: "He has shown very clearly that conceiving of evolution as without God, Christ and the supernatural, the faith is undermined, but he does not touch upon the question everybody is asking, Can a man believe in any form of evolution and in God, too?"

I can best answer both of these statements by making, first of all, some general statements. These include certain principles of thought and will enable us to understand how variations arise among thinkers.

I begin with the following: The most important elements in any man's thinking are the things he assumes at the outset. These assumptions control at every stage of thought, if the thinker is logical and consistent.

In regard to the evolution theory, there are three current assumptions, which I consider. There may be some other variations, but these are the most important. The first assumption is that the law of continuity, in and of itself, is all that is needed to explain all events of whatsoever kind. In physics, in chemistry, in biology, in psychology, in ethics, in sociology and in religion the law prevails. Our choices are not free. They are compelled by preceding causes, exactly like ordinary physical events. Push over the first brick in a row, and each brick will push over the one next to it, in due course. Our choices and acts of will are like these bricks, not free in their action, but merely links in a physical series. What we call moral and religious choices are not different from other choices. What we call mind, soul or will is an attenuated form of matter, like a bubble which rises on a lake. Prick the bubble and it collapses and becomes a part of the water of the lake. Thought, soul, will are bubbles of the brain, which have no existence apart from the brain.

This is the way the law of continuity works when it is made the only and sufficient principle of explanation of events. It is based on the idea that the amount of energy in the universe is absolutely fixed and invariable. This energy may pass from one phase to another. Coal may become heat; heat may become steam; steam may become vapor; vapor may pass off into other forms; but there is no increase or decrease in the amount of energy in the universe. This is the law of the conservation, or transformation of energy, or more briefly the law of continuity.

Now, the evolutionist who conceives continuity in this way does not find and has no use for God. The "resident forces" of the universe are sufficient for his purposes. For him a personal spiritual being whom we call God needlessly complicates the problem of science, and, in fact, is no more than a superstition. Belief in God and the theory of evolution held in this form are wholly contradictory ideas.

The second assumption is that the idea of God is necessary to explain the universe, but that God's method of creation and evolution is to be found in the law of continuity. The aim is to recognize the working principle of science and at the same time save religion and ethics. This view is what is known generally as theistic evolution. God made the world, but He made it gradually. Evolution was His method. This theory relies much upon what is known as the immanence of God. God indwells in nature. Everything is caused by God working from within. He has a purpose, a plan, a goal. The whole creation

moves toward "one far-off divine event," perhaps the perfected kingdom of God. The chief weakness of the theory is its failure to recognize the transcendence as well as the immanence of God. God is in the universe, but He is also above it. The theory tends to lock God up in a cage of natural law. It is difficult to find room for the virgin birth, the miracles and resurrection of Christ. In many of its advocates it denies all these things as in conflict with our modern "thought forms." God exists, but He never deviates from natural law. The theory finds difficulty in keeping away from the edge of the abyss of materialism. Belief in God undoubtedly is held by many who hold this form of evolution, but unless they go further and become Christians, they have a great deal of trouble keeping alive their faith in God, and if they consistently rely upon the divine immanence alone, they are certain to deny some fundamental Christian truths.

The third assumption begins with acceptance of the Christian religion. The Bible is the authoritative and inspired word of God. Jesus is the divine Son of God, the atoning Saviour of the world. The miracles of the New Testament, including Christ's resurrection and ascension, are well attested in the records in Christian history and confirmed by our experience of redemption through Christ. God dwells in the universe, but He is not confined to the universe. He works by natural law or continuity, but He works through human freedom. He transcends natural laws; He utilizes them for redemptive purposes. God is creative in the sense that He rises above the law of continuity and above the "resident forces" of nature when the needs of His kingdom require it.

Now, beginning with this assumption of the truth of Christianity, many modern men hold what they call a theory of evolution. God made the world gradually. The six days of Genesis were not twenty-four hour days, but extended periods. The order of creation in Genesis from lower to higher forms is the order of modern biology. The Genesis account is true when correctly understood. But the writers of the Bible could not anticipate modern science fully without being misunderstood. They employ the language of phenomena or appearances. To me it is nonsense to talk about "conflicts" between the Bible and science. There are no such conflicts. Science and the Bible have totally different purposes. These purposes lie on entirely different levels, the natural and spiritual.

Now, if God, transcendent as well as immanent, is present everywhere in creation, He lifted the process of evolution to a new level whenever it was needed. Thus the various "missing links" in evolution are provided for. Or, rather, God's creative power takes the place of the so-called missing links.

This type of thought is known as Christian evolution, or Christian theistic evolution. It differs radically from the first two types in the preceding discussion in its assumptions. It takes for granted the truths of Christianity. Surely it is consistent with belief in God, and the Bible, and miracles, and the atonement, and all the vital truths of Christianity. It is not only consistent with them, it presupposes and requires them.

It is held by a large number of Christian thinkers. I mention the late Dr. A. H. Strong, president of Rochester Theological Seminary; the late Dr. James Orr, of Scotland, staunch defender of the Orthodox religion; Professor Abraham Kuyper, of Holland, another stalwart of Orthodoxy; most of the writers mentioned in my article on "The Present Situation in Theology," and by many others, including the late Professor F. H. Kerfoot, who taught theology many years in the Southern Baptist Theological Seminary, as well as his predecessor, Dr. James P. Boyce. Dr. Kerfoot says: "There can be no question that much of creation, as it exists today and has existed for ages, was brought into being by means of evolution, or development. In this secondary creation by development, or evolution, God used the material which He had originally created; and by



divine event," perhaps God. The chief weakness is to recognize the immanence of God. He is also above it. God up in a cage of to find room for the and resurrection of advocates it denies all with our modern theories, but He never deviates. Theory finds difficulty in the edge of the abyss of undoubtedly is held in form of evolution, but to become Christians, trouble keeping alive they consistently rely alone, they are certain Christian truths.

begins with acceptance. The Bible is the standard of God. Jesus is the Son of God, the New Testament, in and ascension, are in Christian history. The experience of redemption in the universe, but diverse. He works by but He works through ascends natural laws; ptive purposes. God t He rises above the the "resident forces" of His kingdom re-

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er of Christian think- A. H. Strong, presi- l Seminary; the late staunch defender of Abraham Kuy- lward of Orthodoxy; ed in my article on "Theology," and by late Professor F. H. y many years in the Seminary, as well P. Boyce. Dr. Ker- question that much y and has existed for by means of evolu- s secondary creation, God used the ma- ally created; and by

means of this previously made material, and largely if not altogether by the laws which He gave this material, and by His guiding providence He has evolved a very different sort of universe from that which He originally created. But the essential point of the theory now under consideration is that originally there was no being or existence in the universe except God, and that God brought into being a universe without the use of pre-existing material. This leaves the largest room for all real evolution." (Boyce's Abstract of Systematic Theology, Revised by F. H. Kerfoot, pp. 141 and 142.)

Now, I hope in the preceding I have answered the questions of "Anxious Inquirer," addressed to me in a recent number of the Religious Herald.

Before closing this article I will anticipate another question or two which "Anxious Inquirer" will probably be disposed to ask, viz.: What are your own views, and what your conclusions? My reply is:

First. That the third view outlined above, while unobjectionable in its main features, is in the strict sense of the word not a theory of evolution. Evolution, according to Baldwin's Dictionary of Philosophy and Psychology, is "the continued production of life in accordance with the theory of descent. It is opposed to special creation."

Second. That usage is gradually extending the meaning of the word evolution, so that it is extremely difficult to limit it to the strict biological conception. The popular meaning, as contrasted with the technical, is more akin to the idea of development, and the latter is what the Christian theistic evolutionists have in mind.

Third. Much misunderstanding will be avoided by keeping the above points in mind as to the meaning of the word. It is vain and useless to argue against the dictionary, or against the expanding meaning of the word. The present diverse meaning of the word are unfortunate, even if they are unavoidable. This diversity imposes upon all those who claim to be evolutionists the duty of carefulness and accuracy in defining their terms, and of making very clear their Christian convictions.

Fourth. The most important point about a professor or preacher is not what he calls himself, but what are his fundamental assumptions. Does he begin by accepting the established truths of the New Testament? If he does so in sincerity, he will not be swept from his moorings by radical assumptions of naturalism, whether worked out in biology, psychology, sociology, or any other form.

Fifth. We are bound to accept any proved fact of science, but this will never disprove the Bible. No established fact of biology or other science has disproved any one of the great Christian verities. Two things Baptists are, by their doctrine and by their traditions, bound to do: First, insist that their teachers be loyal to the Christian fundamentals; second, encourage and sympathize with the search for truth in all realms of knowledge. —Religious Herald.

### GYPSY SMITH, JR., AT BILOXI

Lately, there appeared in your paper an article by Rev. Theo. Whitfield of Gulfport, Miss., comparing the late work of Gypsy Smith, Jr., in Biloxi and the expenses of the same with a meeting held some months ago by the First Baptist Church in Gulfport. As we write only for those who have read this article we will not quote it. The article referred to we regard as very unfair to Mr. Smith and liable to hurt him in some quarters with those who may read it.

Note first, that said article in dealing with Mr. Smith's work in Biloxi, notes only the membership added to the Baptist Church there, although it was a union meeting, and many members were added to other churches. In fact, there were about a hundred members added to all the Protestant churches near the close of the meeting, and think it safe to say that most of them came in directly through the influence of the meeting;

and there were hundreds who reconsecrated themselves to Christian life and service.

Now, while not a Baptist, we rejoice that the great Missionary Baptist Church is broad enough to recognize that the Kingdom of God may be advanced through other agencies than its own. But if Mr. Whitfield recognizes the good done solely by the results accruing to the Baptist Church, as his letter implies, then he should have been fair enough not to have charged all of the expenses of the meeting to the winning of the Baptist members reported, as though the Baptists had been the sole contributors. Now, there were five denominations represented in meeting these expenses; and as the Baptists about represent a mean among these, only about one fifth of the total expenses can fairly be charged against the good accruing to the Baptist Church.

Again, neither the results of a man's work nor the amount of energy, talent and devotion which he may put into that work can be fairly estimated by the number of persons taken into the Church. What preacher has not held meetings in some places and under certain conditions of a few days only, and with but little expenditure of energy, comparatively, and had large additions to membership; while at other places, or under other conditions, he has for weeks put forth his best energies with the deepest devotion, and won but few to the Church?

Withal, every preacher knows that the good done in a community through a revival cannot be fairly measured by the number uniting with the church. The spiritual uplift of those already members, and the sowing of good seed in the minds of others, which in the future shall spring up and bring forth fruit unto life eternal, must also be taken into the account.

We will close by saying that the people of Biloxi who contributed to the Gypsy Smith, Jr., meeting, while they would have rejoiced at a larger ingathering, yet, everything considered, were more than pleased with the results. The great congregations hearing the pure gospel, the general moral uplift, and the quickening within the church would have been worth the outlay even with fewer accessions. The very liberal free-will offering—and it was strictly free-will—given to Mr. Smith after other expenses had been practically met, was a worthy testimonial on the part of those attending and supporting the meeting of their estimate of the worth of the services rendered.

M. B. SHARBOROUGH.

Edward A. De Miller  
John Campbell

### A NEGLECTED MISSION OF THE SUNDAY SCHOOL

By J. M. Kester, Educational Sec'y. Foreign Mission Board, Richmond, Va.

Anyone who has noticed the growth and progress of the Sunday School during the past two decades cannot but feel grateful. The growth has been steadily upward. Improvements in literature and methods have been marked. Officers and teachers are fast coming to realize the need of special training in order to fill their important positions. Costly new buildings are being erected and old ones remodeled in order to give more efficient service.

But a review of recent books on Sunday School work, a study of Sunday School meetings and convention programs, and visits to some of our largest classes and our best organized schools, reveal a sad neglect of the main part of the high mission of the Sunday School. I refer to the neglect of missionary instruction. About six or seven years ago, this phase of the Sunday School's mission came to the front, and several books dealing with the work were then published. Among the number were "Why and How of Missions in the Sunday School" by Wm. A. Brown, "Graded Missionary Instruction in the Church School" by Frederica Beard, and "How to Interest Your Sun-

day School in Missions" by Sue R. Staley. If one would know the duty of the Sunday School in the matter of missionary instruction let him read these books.

For example, Marion Lawrence, in his introduction to the book, "Why and How of Missions in the Sunday School", says, "Without a doubt the greatest barrier to the missionary propaganda of the Church is the lack of information. If there could be placed before the churches today a living demonstration of the methods, value, and benefits of the missionary work in foreign lands, there would be no shortage of money, nor of volunteers with which to carry it on. The churches that know the most about missions are the churches that do the most. \* \* The chief reason for the lack of interest in missions is that the membership of the Church, were not, in their youth, given a missionary vision. \* \* One generation of boys and girls trained up in the Sunday School with an adequate knowledge of the great onward movements of the Church throughout the world, the victories of the cross in heathen lands, would see to it that every available field was manned and that there was money enough to carry on the work as it should be carried on." Such a statement certainly shows the importance of missionary instruction in the Sunday School.

All must admit that missions is the central message of the Bible. If anyone doubts this, let him read Dr. Carver's recent books, "All the World in All the Word", and "The Bible a Missionary Message", and Mrs. Montgomery's excellent book, "The Bible and Missions", and every doubt will be dispelled. Granted, then, that missions is the central message of the Bible, surely the Sunday School should give missionary instruction; for the Bible is its textbook. The greatest obligation of the Church is a missionary obligation to carry the Gospel to all the world; surely the school of the church should teach and train the membership of the church for this, its central work.

But are the Sunday Schools doing this today? Is the missionary message of the Bible made central, or secondary? Is the missionary enterprise placed first in the teaching and work of the Sunday School? The Bible is still being taught to be sure. But in most cases, is not the emphasis of the teaching on the past rather than the present? No intelligent teacher can teach the missionary message of the Bible without a knowledge of the missionary work of today. Do the libraries to which the teachers have access show that they have that knowledge? In most Sunday Schools there are very few mission books, and most of them are seldom used. We are glad to record the improvement in the helps which our Sunday School Board is sending out. But the question arises, have we gone far enough in this matter? Have the Sunday School conventions and institutes dealt with this problem sufficiently? Has there not been a lack of emphasis in this respect? A study of many of the programs of both State and South-wide gatherings will reveal hardly a speaker handling this important problem, a problem which is of vital concern to the Sunday School's mission in the Kingdom. This has been due, I am sure, to an oversight, and has not been intentional.

The author of the helpful book, "Why and How of Missions in the Sunday School", Dr. Wm. A. Brown, makes this challenging statement: "The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be." If that be true, then what an obligation as well as opportunity rests upon the officers and teachers of our Sunday Schools!

This article has been written because of my interest both in the Sunday Schools and in missions. One phase of the work of the Foreign Mission Board through its Educational Department is to assist Sunday Schools and churches in securing helpful missionary literature. We shall gladly welcome any suggestions as to how this Department can serve in a larger way. We are here to serve.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## TYING GOD'S HANDS

Of course the story is purely imaginative that Mr. S. D. Gordon tells about Jesus' conversation with the angels, in which in answer to their question as to what he purposed to do if Peter, James, John, and the others failed to carry the message of salvation to the lost, he said, "I have no other plan". But the truth which it contains is amply and clearly taught in the Bible.

For instance John tells us that Jesus said to them after his resurrection: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained". This means not only that Jesus has put great responsibility into the hands of the disciples, but that he has shut himself up to them as the instruments for the carrying out of his purpose. If they go and proclaim the gospel, God guarantees its efficacy. He will make it effective unto the saving of the lost. There has never been a land or country where honest effort to preach the gospel has not gotten results. God's word has been made good.

But the other part of it is also just as true: wherever we have failed God is impotent. He does not go outside the agency of saved men to save others. Ours is a high and holy and exclusive privilege. If the world is not saved there is only one place where the blame can be put. There is no dodging behind the doctrine of election. The doctrine of election was taught by Paul and believed by him as strongly as ever any Hardshell ever put it. But it did not slacken his missionary effort or quench his zeal. On the contrary it quickened his pace and steadied his step. It was with reference to his missionary work that he said: "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory".

The Christian who does not give himself and his substance that others may be saved is tying God's hands and thwarting his purpose. It is not his will that any should perish. God so loved the world that whosoever believeth in him should not perish. "The grace of God that bringeth salvation hath appeared to all men". Ti. 2:11. It is his command that we go and carry the message into all the world. Jesus says to you and me: "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven". It is our awful prerogative to tie the hands of God and prevent the accomplishing of the purpose for which he gave his Son and for which he gave his life. We not only withhold from men that which belongs to them of salvation, but we estop the saving grace of God and render futile all that he has done. After the sufferings of Christ, after he has finished the work of redemption and entrusted to us its proclamation, shall we make the death of Jesus of none effect? Whosoever calleth upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how

shall they preach except they be sent? Faith cometh by hearing; and hearing by the word of God. Have you tied God's hands? Are some of us still limiting the Holy One of Israel? Ps. 78:41.

## TUNE IN

The world is being put into closer and more constant communication today than ever before, by means of the wireless telephones. Broadcasting stations are set up in many places and receivers in many more. Dr. Truett says that he recently preached a sermon which by means of the radio was audible to half a million people. You can sit in your room, or lie on a bed in a hospital, and listen to a sermon hundreds of miles away; or you can tune in and hear a jazz band an equal distance in another direction.

One of the marvels of this invention is that by the same instrument by the slight turning of a screw you may hear a message of salvation or listen to the sensuous strains of dance music and the clatter of feet on the ball-room. This is done by altering the wave length of the receiver to correspond to the wave length of the broadcasting station. This is called "tuning in". All sorts of messages and performances are being conveyed through the air at the same moment. You can pick up whichever you like. It is for you to say which you wish.

Now there are all sorts of news agencies, including newspapers, in the world. These are for the purpose of carrying news. They are also for the purpose of enabling people to decide courses of action, to lay out their plans and conduct their business. They are for our pleasure and instruction and profit. Every man can decide for himself what particular kind of information he wishes; what instrument he will "tune in" with. Or whether he will tune in with any at all. Some few live in apartments which are insulated, that is cut off from any connection with the world beyond their own sight and hearing. But most people are "tuned in" with some broadcasting station. Some are concerned only with the market reports; others tune in with the "sport page"; others watch the political barometer; a few are satisfied with funny paper.

How many are keyed to catch the message concerning the progress of the kingdom of God? What percentage of the Christian people are getting the message which the religious paper is broadcasting every week? What interest does it have for your people, your brethren, your friends, the members of your church? Almost every home today has some sort of communication with the world outside. There is some kind of paper going into the family. Do they hear the call of God and the cry of the needy world? Do they get the reports of progress and victory which are broadcasted in the denominational paper? If your people do not get the Baptist Record you might read them this message next Sunday. Tell them to tune in.

## DESPISE NOT; NOR FAINT

There are two possible wrong attitudes toward chastisement which one may assume when the Lord has to afflict his children. These are both spoken of in one verse in Hebrews (12:5). In the old version you will read: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him". The slight change made by the American Revision may throw a little light on it. It reads: "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him". The word despise means to think lightly of, to undervalue or ignore, to pay little attention to it.

This is the attitude which a great many people have toward the Lord's dealing with them when trouble comes. It is not uncommon for people to say that God has nothing to do with the trouble or misfortune which comes upon us. This they argue from one of two reasons. They say that God does not bother himself about the

details of our lives, that he has nothing to do with our little affairs; that all things have a physical cause or human agency back of them, and that God is not in such things. There are often visible causes and reasonable explanations of calamities, but this does not rule God out. He works along the line of cause and effect, but he is at work all about us. "All things are of God", 2 Cor. 5:18. "He works all things after the counsel of his own will", Eph. 1:11. Whatever happens to you, you may look about and inquire for the hand of God; and ask why he does it.

There are others who say that God is too good to send affliction upon his people, and so it is impossible for them to think of suffering and loss having been sent from God. This is to reduce God to a weak and conscienceless father who allows his children to do anything without rebuke or chastening. He who rebuked Eli for permitting his sons to sin without rebuke will surely not let his own sons sin without rebuke. Yes God rebukes sin. He says, "As many as love, I rebuke and chastise". Again, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth". The man who does not recognize the hand of God in his suffering is "lightly regarding it" and is apt to feel it heavier before the Lord is done with him.

Or one may harden his heart as Pharaoh did, become obstinate and rebellious. He may resent God's dealing with him. This, too, is to despise or lightly regard God's chastisement, for he has not measured the weight of God's hand or estimated the power that is behind the affliction. The man who thinks to resist God and fight it out with him in unyielding rebellion against his discipline is as much a fool as a goat who tries to butt a moving locomotive off the track.

But there is another wrong attitude toward affliction, expressed against which we are warned in the second part of the exhortation, "Nor faint when thou art rebuked of him". It is not enough to recognize the hand of God in affliction, to realize our helplessness in his hands, and the futility of resistance to his will and providence; we are "not to faint". The attitude of a Christian is not that of stoical indifference; it is not of helpless surrender to the inevitable; it is not simply resignation to an invisible and irresistible power. We are to find the reason for the trouble, for there is a cause, and if it is in us, it is our business to remove it. We are to recognize that it is the hand of a loving heavenly Father, who has cause for all his dealings with us. We are not to shut our eyes and wait for the storm to pass. We are to open our eyes and find where the trouble is.

Sunday it was the editor's good fortune to be with Pastor W. H. Thompson of Newton in the morning, and with Pastor J. C. Richardson in the evening. Forest has passed its quota and is still going. A large number of the members give a tithe to the Lord and have great joy in it. Ten people were baptized Sunday night as a result of the meeting in which Dr. C. C. Carroll assisted. At Newton the people are at work and this week will bring them out near the goal. Here the collections have been hurt by changes in the membership.

Pastor A. D. Muse resigns Bowmar Avenue Church in Vicksburg to enter upon evangelistic work, being associated with the Blue Mountain evangelists. He has been greatly blessed in this kind of work.

The church at Winona has called Pastor C. S. Wroten of Moorehead, and he has accepted to begin May 1st.

WANTED—A boy to educate, who is ambitious, has good habits, and ready for high school. Have good home for right kind of boy. Will send to college if he makes good. Must have recommendations from school superintendent, pastor and business man. Write P. O. Box 772, Clarksdale, Miss.



More than sixty old cedar trees at the Hermitage, the old home of Andrew Jackson, were blown down in a recent storm.

A fifth Sunday meeting will be held at Clear Springs Church April 28-29. There is a program of good subjects and good speakers.

Pastor J. E. Wills has just held a meeting in his own church, Main Street, Hattiesburg, himself preaching. We expect a good report.

Clinton Church Sunday School gave \$500 on the recent special missionary day. It is good to see a church do a good part for missions even when carrying a heavy debt on building.

Dr. H. C. Wayan of the Louisville Seminary accepts the presidency of William Jewell College in Missouri. This Baptist school will find him a thoroughly orthodox and every way capable man.

The Christian Advocate of Nashville says The Continent of Chicago "is under the geographical strain which obfuscates the mind". We suppose that translated into the language of the street would read "blinded by sectionalism". The Continent had said, "The onus of sectional cleavage in Christianity rests on the South, and only there".

Yazoo County Baptist Sunday School Convention will meet at Hebron Church April 29th. The following are on the program: Prof. T. H. Stanley, Mrs. S. L. Webb, Mr. Gober, Mr. B. E. Jacobs, Miss Elizabeth Keithley, Dr. Webb Brame. The announcement comes from Brother A. B. Kelly of Satartia, who foretells a great inspirational meeting.

The Executive Board of the Neshoba County Association will meet with Centerville Church, three miles east of Philadelphia, April 28-29. We notice on the program the names of R. L. Breland, J. E. McGraw, W. W. Spears, J. W. Jones, Hughston Johnson, L. E. Lightsey, T. B. Williams, J. E. Jolly, Z. B. Kitchens, G. M. Rucker, W. D. Cole, W. R. Beckett, and F. M. Breland.

The church at Starkville has the plans drawn for enlarging their house and especially the Sunday School equipment. The addition will cost something like \$20,000. There has been growth in every department of the work in the last few years. As an index the pastor's salary has gradually been enlarged until Brother Ray now receives more than twice the amount paid him when he came.

We are in receipt of a new book by Rev. L. R. Burruss, now of Jonesboro, Ark., but for many years pastor in Northeast Mississippi. It is entitled "According to Scripture", and is true to its title. Brother Burruss is now resting from his long service as pastor, but is utilizing wisely his experience in writing books. This one is made up of brief articles on the vital truths and doctrines of the New Testament. Many will read the book because of the high esteem of the author and everybody who reads it will be helped.

It was our first opportunity to be with Dr. A. B. Metcalfe since he came to Mississippi and located in the beautiful little city of Macon as pastor of the First Baptist Church. The people had already responded to his leadership and practically rebuilt the pastor's home, making it a joyous habitation next door to the church. It was a great pleasure to be the guest in his delightful family. The ladies in the church were showing their interest in the cause and their willingness to help the men by spreading a delightful banquet. There were fifty men present, and the pastor presided. Several responded to the inspiration of the occasion with brief addresses. The editor was an invited guest and spoke in the interest of our present Campaign. He found a responsive spirit, and the pastor believes that the men of his church will do a man's part in the kingdom work. The outlook at Macon is brighter than for a long time and the church is strengthening itself for their share of service.

Our people gladly welcome Brother E. S. Flynt back to Mississippi, as he has begun his work at Coldwater.

A. C. Johnson and G. I. Griffin of Mobile, Ala., have been in a good meeting at Second Church, Biloxi. They have some vacant time in May and June.

A brother in Madison county offers to pay for the Record and send it to anybody in that county who is not able to pay for it. We are not willing for him to be imposed upon by people who are able to pay for it, but it is a generous offer to any who are not able. Do you know of such?

It is wonderful how a Ford car can be trained. Of course it depends on who has been educating it. For example we were with Pastor Ray a few days ago in his Ford. We drove out to the A. and M. College campus. The athletic field was passed without any difficulty, but that car headed as straight for the poultry yard as anything you ever saw. It suited this preacher. There may be something in telepathy after all.

Sunday in the interest of the Campaign the editor was at Belzoni and Moorehead. Pastor Pope and the Belzoni people are rejoicing to worship in their beautiful new house. It is of buff brick with ample accommodations for every department of the work. They are also working to bring up their quota for missions, education and benevolence. They were gathering in the funds on Sunday night. Recently they had a gracious meeting with Evangelist J. B. DeGarmo assisting. At Moorehead the church is disturbed over the going of Pastor Wroten, who has brought new life in the church and higher standards of living in the town. There was a large congregation on Sunday night especially of young people who take an active part in the work. There are said to be 200 boys and girls boarding in the Agricultural High School, more than half of whom are Baptists.

Here is a paragraph from a recent speech by Secretary Hoover which expresses a characteristic of human nature in as good a way as we have ever seen it done. It is here inserted not because of the subject he was discussing, but because it has a pertinent application to many subjects and many people:

"To some people, the league is such an anathema that even its many good acts are bad. Let us admit frankly that there are among our people many thousands, perhaps hundreds of thousands who, as regards the phrase 'League of Nations' are still under the tyranny of emotions associated with that phrase during the political controversy of the last four years. It is unhappily true that in such controversies, a phrase is given an odium which disturbs the orderly march of entirely disassociated ideas. What they would willingly assent to as a thing standing by itself, they shrink from merely because it has association with a phrase."

Owing to a number of large conventions to be held throughout the country during May, the Pullman Company advises that orders for sleeping cars should be placed at once.

At the present time it looks as though we will have to have more cars for our Special Train to Kansas City, and the Frisco Lines have requested we make our reservations promptly, so as to have them in by May 5th. You have responded nobly to the support of our train, and we now seem assured of the largest State Delegation to attend the Convention on any one train.

The Woman's Missionary Union reservations are not all in to date, owing to the fact that they have been very busy with the drive and other matters.

Please note the FRISCO LINES announcement in this paper, and make your reservations as soon as possible, so we will be assured of the highest class standard sleeping cars.

REV. R. B. GUNTER,  
Gen's Secretary, Jackson, Miss

## BROTHER WESSON'S PROBLEM VIEWED HOPEFULLY

Two have already essayed to answer Brother Wesson's question on the social and entertainment problem; but neither one of the brethren has said just what I wish to say. In the first place, I remember Brother Wesson gratefully as a former pastor of mine, and I acknowledge his many valuable contributions to the religious press. He has been, and is, a thoughtful and prolific writer, as well as a splendid preacher and pastor.

Now, I believe Wesson's problem had best be divided into two parts. The social question is, How to provide for the social instincts of our young people. It is natural and proper that they should be together. The other problem is that simply of entertainment for both young and old.

Discussing the matter of social intercourse first, it may be said, The churches may easily provide satisfactory opportunities for, and conditions under which our young people may come together in pleasant and profitable association. In our regular church meetings, if a free and kindly atmosphere is maintained, people of all ages will find large occasion for social converse. And our B. Y. P. U's. are charged with the responsibility of providing frequent and enjoyable social meetings. While there is room for improvements which will be worked out from time to time, the B. Y. P. U's. in many places are measurably supplying this need, through their social features. To be sure, Christian people do not fear the ordinary meeting of young people in Christian homes, schools and other places, independent of church supervision. Thus, in the ordinary course of life many harmless and adequate and helpful ways may be found for people to come into social contact and satisfy their social needs.

Now, it seems to me the most difficult problem between the church and the world is this: What do with the desire of people for entertainment? This desire is not confined to young people, though perhaps it predominates in youth. I believe the craze for entertainment has developed to the danger point under modern conditions. We begin by entertaining the baby, or amusing it, and the appliances to that end are increased year by year. Myriad toys and other devices are invented and made and put into the children's hands to amuse them. Modern civilization has added baseball, the movies and the radio to the things already in vogue. The dance and, perhaps, the theater have drifted towards the bad. The question then is, How can we so proscribe, or purify and direct these and other forms of entertainment so as to make harmless, if not helpful? The dance, I believe, and I may also add promiscuous and scantily clad bathing, is wholly irredeemable, and should be banned among decent people. Baseball and other outdoor games, freed from the gambling elements, may be utilized for good. If the movies could be properly censored, they also may be used for a good end. So, also the theater. But, I confess their regulation has not yet been accomplished.

Of course, I believe the churches can not go directly into the entertainment or amusement business. That is not their mission in the world. But they should, and I believe can, exercise such a wholesome influence over the amusement forces of the world as to save them from perdition. We can, therefore, I am persuaded, afford in our church activities ample facilities for supplying the social demands of our young people, with also an incidental amount of entertainment. And despite Brother Wesson's despondent feelings about the matter, I do believe that even young men and women, when genuinely regenerated, can find their highest pleasure in fellowship with and activities among kingdom forces.

H. D. WILSON.

"I wish I was as religious as Abie."

"And vy?"

"He clasps his hands so tight in prayer he can't get them open ven der collection box comes aroundt."



WALKING IN THE FOOTSTEPS OF  
JESUS IN BETHLEHEM

By B. P. Robertson

The first promise of a Savior, after the expulsion from the Garden of Eden, was made at the time of the departure from that blest abode. This promise was repeated and made more clear from time to time until the coming of the Messiah. The call of Abraham and the special providence of God with his descendants was the preparation of a suitable woman to be the mother of the coming Savior. This special woman was reared in the little town of Nazareth and she was the culmination of the divine intervention in the human race to prepare such a woman. When she became prepared for such a visitation the angel Gabriel appeared to her in her home in Nazareth and informed her that she was to be the chosen of the Lord for such a blessed mission. He announced to her on this occasion of his appearance that the Almighty would overshadow her and she would become the miraculous mother of the God-Man.

While we were in Nazareth we had the privilege of visiting the "Church of the Annunciation" which is supposed to stand where the parents of Mary lived when the angel appeared to her. We were shown many places in the building where the several events in connection with the visitation of the angel occurred. We saw the Cave which is intended to commemorate the very spot where the angel appeared to Mary on that blessed occasion. While we were in this building and standing in front of the place where it is supposed the angel Gabriel appeared to Mary I read the account of this visitation in the hearing of my travelling companions. This sacred place where the Almighty overshadowed Mary and she miraculously became finally the Blessed Mother of the Promised Messiah should be one of the dearest spots on earth to all of us. This was the actual beginning of the Divine Incarnation in the Supreme effort of God to redeem the fallen human race.

One of the most wonderful things in history is the fact that the Virgin Mary believed the announcement of the angel Gabriel and joyously submitted to the divine will concerning her. Without any doubt Mary was one of the most beautiful and most perfect women then living in the world. All the references to her clearly indicate this. Mary, for some time after this, visited her cousin, Elizabeth, who lived at or near Hebron in Judea. The place is called Juttah, which is very near Hebron. When Mary arrives she salutes Elizabeth, and Elizabeth, filled with the Holy Spirit, blesses Mary. Then Mary sings a song of praise and adoration unto God. Elizabeth had been divinely chosen to be the mother of the Forerunner of the Messiah. Mary remained with her cousin only a short time and then returned to her home in Nazareth. A short time after Mary left Elizabeth, she gave birth to John the Baptist. There was great rejoicing in Hebron over the birth of John because of the peculiar circumstances surrounding his birth.

Joseph, who was a carpenter in Nazareth, and Mary were engaged to be married. Joseph became very much disturbed about the condition of his betrothed. The Lord sent his angel to Joseph and in a dream informed him that Mary had been overshadowed by the Almighty and that he had been chosen of the Lord to be specially favored, that he should not hesitate to take her unto himself as his wife. Joseph does as the Lord directed him and took Mary unto himself as wife, but she remained a virgin until after the birth of Jesus. Joseph treated Mary as a most sacred person because of the mission she was performing. It is a glorious thing to be a mother, but how much more glorious it was to be the mother of the God-Man. What wonderful thoughts must have continually passed through her mind during all this period of anticipation.

The Roman Governor issued a decree for all the people to go to the city of their ancestry and be enrolled. So Joseph and Mary had to go up to Bethlehem to be enrolled as the descendants

of David. When they arrived in Bethlehem there was no room for them to spend the night in the Inn upstairs, and so they went down in the basement where their beast of burden was being kept and spent the night in the stable. During the night Jesus was born and was wrapped in the clothes which they used to rub down the beasts of burden, and they laid him in a manger where the stock were fed. While in Bethlehem we visited the Church of the Nativity and were shown by our guides all the places in the building which commemorate the different events connected with the birth of the Savior. This church was built under the direction of St. Helena, the mother of Constantine II, and it was erected by her son, then Emperor, in the year 330 A. D. It was remodeled about 550 A. D. in the time of Justinian, and thus it stands today. The Crusaders crowned their king here in 1101 and later Bethlehem became an Episcopal See. By special concession the Greek Church obtained control of the church in 1672. Through the good offices of Napoleon the Latin church was made copartner with the Greek church in 1852. One observes the absence of Tinsel and Tawdry in this church, so different from the other churches we visited. There is no doubt but that this church is located on the very spot where Jesus was born.

The building inside has a double row of monolithic columns with Corinthian capitals. This most ancient church building is lighted by windows in the upper part, and there are five series of handsome mosaics, contributed by Emperor Comnenas in 1172. Descending by the way of the Crypt into the Chapel of the Nativity we came into the Grotto where it is claimed Jesus was born. This Grotto is forty feet long and twelve feet wide and ten feet high. The walls are built of masonry and the floor is laid of marble, and there is a silver star set in the marble near the altar. The chapel is lighted with thirty-two gaudy looking lamps which give a subdued light. The chapel of the Manger, which is just opposite the Chapel of the Nativity, has in it the manger made of marble, and surrounded by a crude picture and several pendant lamps. The original manger, it is claimed, was carried to Rome by St. Helena, the supposed to be discoverer. In this chapel is also the altar of the adoration of the Maji who came to worship Him. In the Crypt there is also the Chapel of the Holy Innocents, the Altar and Tomb of Eusebius, the Chapel and Tomb of St. Jerome who wrote most of his works here. We saw the place where it is said that Mary hid with Jesus on their return to Bethlehem after a short visit to their home in Nazareth. While in this most ancient church building we felt in our hearts that we were standing where our blessed Savior was born.

When we came out of the building we were shown the field to the east where the angels appeared to the Shepherds that same night during which Jesus was born. We saw the altar in the building which commemorates their visit to the babe the night of his birth. There was once a church standing of this ground where the angels appeared and also a monastery. There are some ruins of the old church to be seen there now. There is also a grotto in the field which is said to mark the spot where the angels appeared to the Shepherds. There was at that time a synagogue in Bethlehem where Joseph and Mary took Jesus when he was eight days old and had him circumcised and gave him his name. However, the name was given by inspiration before he was born. Then Joseph and Mary took Jesus up to Jerusalem when he was forty days old and presented him in the Temple according to the law of Moses. Simeon enters the Temple while they are in there and recognized Jesus as the Messiah. Anna also gave testimony concerning Jesus as being the Messiah. This was a wonderful scene in the Temple on the occasion of the presenting Jesus and the making of the offering.

After the presentation in the Temple Joseph and Mary returned to Nazareth for a brief period. Then they came back to Jerusalem and Bethlehem. While in Bethlehem at this time the Wise

men from the east came to Jerusalem in search for the new born king. Their visit interested Herod, the king, and search was made to ascertain where the new king should be born. After learning that he should be born in Bethlehem the wise men went on their way to this town. Herod requested them when they should find him to come back and tell him so that he might go and worship him too. The wise men, guided again by the star, found the new born king in Bethlehem and worshipped him, presenting to him gifts of Gold, Frankincense and Myrrh. We saw in the building the altar which commemorates the visit and worship of the Maji. Being warned of God they returned to their home another way because Herod was going to kill the child. He did make an effort to put him to death by having every male child under two years of age put to death. But Joseph and Mary, being warned of God, fled with the child into Egypt. While in Cairo we were shown a place in an old Coptic church in old Cairo where it is claimed that Mary hid with the child Jesus while in Egypt.

After two years Joseph and Mary returned to Palestine and Nazareth. They heard that Herod who sought the death of the child was dead. Here in Nazareth Jesus lived until he was thirty years of age.

## THE APPROACHING CONVENTION

By President E. Y. Mullins

The Kansas City meeting of the Southern Baptist Convention will be of unusual interest on several accounts. The five-year period of our great Campaign is nearing the end. The meeting at Kansas City will mean much in the outcome. We shall begin to consider also what shall be our next great movement; how we shall complete what we have begun, and maintain our new high standards. These are great questions. Our responsibility will be very great in Kansas City. We need great wisdom, great humility of spirit, great faith.

Last year at one meeting a deplorable incident occurred, which many will agree with me in hoping will never be repeated in the Convention. Audible and disagreeable signs of displeasure were made because a speaker continued longer than was desired by some. This is reprehensible in any kind of meeting, except under very extraordinary circumstances. It is particularly so in a religious assembly. The by-laws of the Convention forbid applause, and of course also marks of displeasure. In both respects the rule should be observed.

Southern Baptists have attained a remarkable unity in recent years. This unity is our ground of hope, under God. We must not let our unity of spirit and effort be destroyed by any influence from within or without. Southern Baptists are practically a unit in their belief in the personal visible return of Christ and the duty of living in constant expectation of His return. They are not fully agreed on the exact course of events which will follow that return. But Southern Baptists love each other too much to allow the issue of pre or post-millennialism to divide them. There are differences of opinion among us on various matters. But these are not serious enough to divide us. Such differences always have and always will exist among a free and self-respecting people.

I would suggest, therefore, that we make the Kansas City meeting the subject of special prayer in our churches and in our private devotions. We need to pray especially: First, for our continued unity and efficiency in the work; second, for faith and purpose and consecration to complete our great Campaign; third, for wisdom and clearness of vision to plan for the future in a way worthy of ourselves, our past achievements, and the opportunities and obligations which confront us; fourth, for humility of spirit, inclining us to consider the views of others as well as our own, and for loyalty to the truth and to the tasks committed to our hands; and finally, for the presence in great power of the Holy Spirit to insure us with love of the brethren and the desire for heroic achievement through sacrifice.



## Convention Board Department

R. B. Gunter, Corresponding Secretary

### LAYMEN ACTIVE

There are more laymen actively engaged in putting over our great denominational task in Mississippi today than ever before. In nearly every association the laymen and women are going out to the weaker churches every Sunday speaking and putting on inspirational programs in the interest of the Cash Round Up. Many fine reports of these meetings have been reaching the headquarters, some of them making as good stories as have come in the experiences of any state since the Campaign was launched.

### MEN'S BANQUETS

This spring is the first time we have featured men's banquets as a part of the preparatory work looking to the stimulation of our churches in the payment of pledges. Many of these banquets have been held during the month, and they have proved very helpful. There can be no doubt about the value of getting the men together for a face to face, heart to heart talk about the Lord's work. In this way they come to see the task as a real man's job. If your church did not try it on this time, just keep it in mind and have a banquet for your men next time you have a big job to put over.

### PASTOR SUTTLE MAKES A CHALLENGE

In another place in this issue appears a letter from Brother G. H. Suttle, pastor at Centerville and Woodville, offering to join one thousand other men in Mississippi in paying \$50.00 before May 1st, over and above his pledge to the Campaign. This is a very worthy suggestion, and one that is easily in reach of many of our pastors, laymen and women. Let us hope that the thousand will respond speedily.

In this connection we would like to say that Brother Suttle is doing a fine work down in

Southwest Mississippi, the birthplace of our Baptist cause in the state. A very gratifying report was made by Brother J. H. Rowe who was with him in a men's banquet at Centerville on the evening of the 18th.

### JUST A FEW DAYS MORE

This issue of the Record will reach the subscribers just a few days before the close of the books, April 30th. Let us, all of us, do our best during these closing days to come up to the help of the Lord. Many a battle has been lost because the last charge was never made. Let us push the battle to the gates and through the gates.

### KEEPING OUR ORGANIZATION INTACT

We have a good organization in Mississippi now. The responsibility has been placed back on the associations where it belongs. We must go right on in the perfecting of our associational organizations. We must not consider the work over for another six months when we close this convention year, April 30th. If there is a church that hasn't been reached, we must reach it in May, in June, or on and on. The church that is led to make a contribution is permanently helped. We have nearly five hundred churches that were never reached in the original launching of the Campaign. They should all be reached before the five year period is over. Two more years now in which to make our churches one hundred per cent missionary.

In this connection it will be of interest to note that 271 churches in the state have made contributions to the Campaign that did not make pledges to begin with. Many others would take part if properly approached. It is a work of information and enlistment. We must be on the job persistently and forever.

### SOUTHERN BAPTISTS COMING BACK

By L. R. Scarborough

I have just made a tour of twelve of the states of the South in the interest of the causes involved in our big, forward movement. I attended all-state meetings, sectional meetings, and splendid conferences in local churches—something around forty or forty-five places, centers scattered here and there through these twelve states. In the main the congregations that met at these conferences were large, enthusiastic, united, forward-looking. From Kansas City on the west to Norfolk, Virginia, on the east I found no divisions, no low notes. I found the laymen, the women and the preachers (and I saw tens of thousands of them, representing hundreds of churches) all in high spirits, united on the main great task of bringing to victory the plans begun in 1919. I heard no church members repudiating their pledges. I found many who were behind, but found none but who had the purpose to pay their pledges in full before the end of the Campaign. Everywhere there was a happy, forward-looking spirit on the part of our people. I heard of some places where there was rather a painful complacency on the part of some, but even there the tide was rising. The critics and junkers who have been trying to destroy the Campaign, divide our people, and bring in a reactionary spirit, seemed to have been put in the scrapheap by the coming in of a great constructive and forward-looking spirit on the part of our people to win.

I see in the Foreword of the Articles of Faith gotten out by a committee representing the "Baptist Bible Union" a statement that at every convention, association and church among Baptists

there is "strife and division". If this be so, in a tour of these twelve states I failed to find any evidence of such division and strife. I thank God for the great united and solidified spirit and purpose among our people. A rising tide of industrial prosperity, a fine condition for crops, and the returning of high prices, have caused our people to have a higher spirit of enthusiasm and a deeper purpose to win in the great Campaign.

I spent a day in one of the most backward associations in Texas and found the best spirit, a more united brotherhood and deeper purpose to win than I have seen in that association in ten years.

I come back from this trip with a happier heart and a more hopeful spirit concerning the complete triumph of Baptists than I have had in two years. The prosperity which is coming to us has not helped our people to a sufficient place where they are going to pay all they want to pay nor all our Boards need for them to pay this year; but if the prospects now in view for a better day commercially are realized between this and December, 1924, I believe the brotherhood are going to come very near to, if not altogether, winning a 75 million victory. I met preachers, farmers, merchants, manufacturers, bankers—men and women from every walk of life—in Virginia, North and South Carolina, Alabama, Tennessee, Arkansas, Missouri, Illinois, and other places, and I found the same spirit among them all—a deep-set will to win. I believe if the pastors and others leading will "press the battle to the gates" now during the month of April we will come to our Kansas City Convention with a great gratifying offering to the causes dear to us all and that we will have a great united Convention and that we

will go back from that Convention of high tides of spiritual enthusiasm with a program and purpose and a fixed will to bring to victory the movement so gloriously begun and carried forward to date.

My prayer, my hope, is that every Southern Baptist will do his best at this critical and strategic time to take care of our causes, to meet the cry of the Christless, and hear the call of the Cross, and bring a glorious crown to our Christ.

### DR. FAUNCE IS TOO INDEFINITE

If the defenders of evolution could only be a little clearer! For instance, here is a paragraph from an article by Dr. W. H. P. Faunce, president of Brown University, published in a recent issue of the World's Work:

"Indeed the doctrine of evolution, rightly understood and interpreted, is today one of the most powerful aids to religious faith. It has delivered thousands from perplexity amounting to despair. It has supplanted the old paralyzing conception of a 'world-machine,' a world mechanical and lifeless, grinding out human destiny without end. In place of that soulless mechanism we now have a growing organism. In the words of John Fiske, 'The simile of the watch has been replaced by the simile of the flower.' A developing world, still in the process, ceaselessly unfolding, still to be shaped by human purpose and effort—that is the inspiring conception now placed in the hand of the church by modern science, a conception which formed the basis of the first Christian parable of 'The Sower.'" This may have light for some, but—

What we would like to know is along this line: What is the evolution that is "rightly understood and interpreted?" What are the "most powerful aids to religious faith," and what aid does this kind of evolution give, say, to belief in the authority of Scripture, in the Deity of Jesus, in his atoning death, and in his resurrection, in the miracles of Scripture, and, going further back, in the doctrine of the creation of man and his fall into sin? An article that would give light on these specific questions, written from the standpoint of theistic evolution, would certainly be welcome. Why do the advocates of this theory never come to grips with the real issues? If there have been "thousands of people" delivered from religious despair by evolution surely there could be found at least one intelligent man among them who would tell us exactly what he was delivered from and how. According to Dr. Faunce evolution has supplanted "the paralyzing conception of a world machine, a world mechanical and lifeless, grinding out human destiny without end." Dr. Faunce is a learned man and must know of men who held this old view and were delivered from it. We would like to have some of them named. We happen to know a good many very thoughtful people now living and have known some who are now dead; but it is a fact that we never knew, and never heard of, men who held the view that evolution is said to have supplanted. America has never had a finer type of Christian thinking than that which characterized Dr. John A. Broadus. He was a believer in the old theology but he was not a believer in a "world mechanical and lifeless, grinding out human destiny without end." If there ever were any such "believers," and if evolution "delivered" them, then we will have to confess that it has done a service to the religion of some. But we suspect that they were "scientists" of the old school, and not orthodox Christians. Now, what we want to know is this, what deliverance can evolution beneficially effect for a faith like that of Dr. Broadus, and what is the evolution that is needed to do this "service"? —Baptist Courier.

One out of three people in Mississippi that you meet is a member of a Baptist church. That does not mean that he merely belongs to a Baptist family or that he has been seized forcibly and put through a ceremonial against his will or without his knowledge, but that he voluntarily and publicly confessed Jesus as his Lord and Savior by putting on Christ in baptism and uniting with the church.



## W. M. U.

## PRESIDENT'S ADDRESS

Mrs. A. J. Aven

Columbia, Miss., State W. M. U. Meeting

When we measure time by heart throbs, a decade fills a large place. When we measure it by the growth and development of God's kingdom, a decade is but a short span. "In the session of quiet, silent thought, I summon my remembrance of past years", and ask you to consider with me some outstanding phases of growth in our Woman's Missionary Union during the past decade. Someone has observed, that in giving too frequent thought to the things of yesterday, we become a little worth for the problems of today. Nevertheless because we are looking back over a decade of our history, perhaps the most significant in our organized work, it behooves us to consider the injunction, "thou shalt remember all the way, which the Lord thy God led thee". Ten years ago our Woman's Missionary Union gathered here in this delightful, hospitable city. We rejoiced in the enlarged program for the year—was our Jubilate year. Truly did we "enter into its gates with thanksgiving and into His courts with praise". I have no wish to be tedious in making a detailed comparison of our organization then and now, but study with me, if you please, the minutes of our Jubilate Convention, and learn that the total enrollment of delegates and visitors that year numbered only one hundred and sixty-three. To me it is of deep significance, this large number of women here today, diligent in the accomplishment of Kingdom tasks. When I compare the total gifts of \$45,532.72, our Jubilate gifts, with the splendid contributions of this year, my soul rejoices in what God hath wrought. In these ten years God has given us wonderful experiences in our organized life. The vision and the imperative need for an enlarged program which, consciously or unconsciously had its birth in our Jubilate year, was an evidence of that deeper consciousness of our ability to attempt great things for God—was premonitory of how graciously God could lead us to really large achievements. There was wonderful promise in that Jubilate vision, does the present strength and efficiency of our organization attest to that promise? Again I turn to the report of 1913. We are still under the leadership of a "Central Committee" composed of twelve officers, but growth is the natural process of life, it is constantly unfolding and expanding. New ideals and new conditions demand enlarged and more serviceable equipment. In our outreach to meet these demands, today our official family is known as the Executive Board, with State-wide representation, numbering twenty-one members meeting semi-annually, with a local committee of seven members, whose duty it is to transact all business pertaining to the Woman's Missionary Union between the regular meetings of the Executive Board.

Manifestly the purposes of any organization, must be performed through its parts. The most usual student of Woman's Missionary Union history must, perforce, see the notable progress of our organization through the efforts of capable District Vice-Presidents who have held the purposes of our Union very dear to their hearts. During this decade we have grown from two to six Districts, and a new center of interest has been created through the connectional work of District Vice-President and Associational Superintendent. From fifty-three Associational Superintendents we have grown to sixty-two. Here has been the avenue of finding the other woman which has proved so vital an asset in kingdom building. Here we find some of our most capable, self-sacrificing women. Here it is that stability and vitality is given to the whole structure. Witness the growth of the Associational work through their Executive Committee meetings, through their rallies, through the newest thought in As-

sociational development, the Zone or Group plan. The outlook for this plan is full of promise, and I most heartily urge that it shall be given careful consideration by every Associational Superintendent. The Union has not confined its vision of service and vision of efficiency to our larger divisions of work, but witness the new life and increased membership of the Local Society, through the Circle plan. This experiment,—for it was an experiment—has been resultant, in most successfully strengthening our organization through enlistment and through increased gifts. It has also, in a measure, helped to solve that ever-growing problem of the weak rural society, in that they have often become the protegee of the stronger organizations. Again the "old order changeth, giving place to the new". This time, however, with some trepidation did we launch out into the deep of a "separate time and place" for our Annual Convention. For twenty-nine years, as a Union, we had held our meetings in connection with the Baptist State Convention, but "new occasions teach new duties, new times demand new measures, the world advances, and in time outgrows the laws that in our father's day were best", thus, it was for this decade to give assurance to a vigorous growing organization, that we were strong enough to stand alone, that as a spiritual entity, we must shape our efforts to meet the larger demands of our growing denominational program, and your eager interested presence here today is proof that "wisdom is justified of her children".

Possibly one of the most outstanding features of our growth is emphasized through the fact which has already been brought to your attention, namely, "That which once had to be given in one report, including Personal Service, Mission Study, Stewardship, Margaret Fund and Training School, are now dignified by each phase of work having its own State Chairman, with a similar chairman in District, Association, and Local Society. It would be difficult, and hardly practical at this time to enumerate, the development of each of these separate phases of our organization, but Mission Study claims more than a mere passing mention. Dr. F. A. Agar, affirms that for "devotion, persistence, intelligence, and general efficiency, the woman's organization of the average church, is far in advance of every other department", and he attributes this "growing power" to the increasing scope and value of its educational program, through Mission study".

A notable demonstration of Dr. Agar's statement is found in our own records, the substantial magnitude of our growth, resultant in Mississippi having led all Southern States in Mission Study last year, while the increase in the number of classes which have been in operation during this fiscal year, is highly gratifying. Since 1917 we have given further emphasis to our Educational program through a system of scholarships. Scholarships in our Woman's Missionary Training School in Louisville, Ky., and in our State, at Woman's College, and Blue Mountain College. The decade has therefore witnessed a steady going forward in this work which is destined, not only to give to our States better and more efficient leadership, but promote Christ's Kingdom throughout the world.

At another time, I spoke to you of the "open doors" of access to every missionary effort, educational privilege and social uplift. Possibly as never before, the "social bond" is making a tremendous challenge to us today, through the gateway of Personal Service. The incredible rapidity with which certain centers of our State are growing, places wonderful opportunities before us, and we will be wise if in shaping our policies for the future we plan to better "minister to human needs as Christ would have us do". To minister "unto one of the least of these", and, be Christ-like in these ministrations, our philosophy of life, must have the broad foundation of Service. For—

It will every toil repay,  
If just one soul will gladly say,

To Jesus up in heaven some day—  
Dear Christ she taught my lips to pray.

Several years ago we expressed this "in as much" in a concrete memorial,—our Good Will Center, located in Meridian, which is rendering a service of immeasurable value. May we, as we enter the new decade again express our gratitude, for manifold blessings, by establishing a new Good Will Center, in our Capital City—Jackson?

If there has been a joy and satisfaction in watching the growth and development of these phases of our work, there has come to my heart a deeper, fuller joy in the consideration and growth of that work, which shall ever be a "gleaming jewel in the coronal of Christ's glory"—our Young People.

If indeed, the "race is marching forward on the feet of little children", how great is the responsibility of Christian Motherhood and Christian Womanhood. "A child is the most susceptible thing in the world to influence, and if that influence is applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate and permanent". Our largest opportunity lies in this field. Figures show our growth here, has averaged more than a two hundred per cent increase for the decade. How our hearts should be filled with joy unspeakable for the opportunities here given. How thankful for the guidance of consecrated leadership. Truly "yesterday is for gratitude, today is for work, tomorrow is for hope", and the hope of the world lies in Christian training and the Christian development of our youth.

But the decade has not been all of joy and progress. Like all organizations of like nature we too felt the blighting, discouraging effect of war and financial depression, and their influence is still upon the world "like the turbid waters of the ocean after a great storm". Artists tell us that dark shadows require high lights, and so "amid the wildest storm" Faith held high her torch, and no greater chapter has been written into the history of our organization than the one which pledged our faith and loyalty in the difficult task, but ultimate victory of our 75 Million Campaign. I thank God for the fine impulses of life, that express themselves in really difficult tasks. I rejoice in the heroic courage, the deeper prayer life, the sacrificial giving, the fine spirit of co-operation, and the ever broadening horizon of our vision, inspired by our 75 Million Campaign. This great development has brought its added burdens and responsibilities, but its success will open to us yet other doors of opportunities. We must not halt before our task, we must not turn aside from our purpose. This one thing I do, should be the actuating motive of every woman who made her pledge,—a pledge not made to man, but in the fear of God. I pray you, whatever be the cost of sacrifice or consecration, let us keep our pledge sacred. If as an organization we will hold fast to our purposes, hold fast to our ideals and principles of co-operation, we will have found the secret of Faith, and faith alone can win in "great calling days like these". In the midst of these deep experiences, with our hearts rightly attuned, we too, may catch "the sound of the goings in the tops of the mulberry trees", that are full of glad promise for the coming year. The pages of history that records the story of this decade, will be full of the fragrance of many alabaster boxes because noble self-sacrificing women poured rich life out upon it. Dr. Mullins well reminds us that, "out of the far stretches of the world, is the soul call, is the great heart hunger for the bread of life, and our Baptist Southland is throbbing under the spell of a great desire", and oh beloved, my earnest prayer is, that the power of this DESIRE shall be so compelling, so irresistible in the heart of every Baptist woman of Mississippi, that with—

"Our eyes to the hills  
Our trust in God  
Our Faith,—the Victory".



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But smile, smile anyhow!  
There are loyal hearts, there are  
spirits brave,  
There are souls that are pure and  
true;  
Then give to the world the best you  
have,  
And the best will come back to you.  
Give love, and love to your life will  
flow,  
A strength in your time of need;  
Have faith and a score of hearts  
will show  
Their faith in your word and deed.  
Give truth and your gift will be paid  
in kind,  
And Honor will honor meet;  
A smile that is sweet will surely  
find  
A smile that is just as sweet.  
For life is a mirror of king and  
slave,  
'Tis just what we are and do;  
Then give to the world the best that  
you have,  
And the best will come back to you.  
—Selected.

ory".

## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### SUNSHINE SPECIAL

It just depends on which way you are going. If you are just drifting, sliding down hill, getting wounded and bruised on the protruding edges of jagged rocks, scratched by thorns and thistles—don't get irritated and blame the Creator or some one else. Blame yourself for wandering, instead of choosing the meadow with its carpet of green. Think how you might have climbed the hill by the winding path and standing on the summit been greeted with a vision of God's glorious handiwork in sight of the verdant valley, blossoming hillside, beautiful vales, echoing dells and the silvery sparkling stream as it forms a glistening band of ribbon dividing the dale. Yes, standing in God's sunshine and in His presence!

At times life is dark enough for the best of us. While none get the best out of it because we do not put our best into it and all of us might get more by getting better. Try being a Pollyanna! Then you will neither cheat yourself nor others out of the joys of this life. Smile! If your face gets out of shape or changes a bit it won't hurt 'cause it can't look much, if any worse than at present. But then however bad it may look, there's the Pollyanna spirit of knowing or at least believing there is another somewhere worse still. That is unless you are that unusual charitable fellow who is glad that others are better off than yourself. Then, too, we are sure you don't want to monopolize any good thing.

BUT SMILE, SMILE ANYHOW!

### GIVE THE BEST YOU HAVE

There are loyal hearts, there are  
spirits brave,  
There are souls that are pure and  
true;  
Then give to the world the best you  
have,  
And the best will come back to you.

Give love, and love to your life will  
flow,  
A strength in your time of need;  
Have faith and a score of hearts  
will show  
Their faith in your word and deed.

Give truth and your gift will be paid  
in kind,  
And Honor will honor meet;  
A smile that is sweet will surely  
find  
A smile that is just as sweet.

For life is a mirror of king and  
slave,  
'Tis just what we are and do;  
Then give to the world the best that  
you have,  
And the best will come back to you.  
—Selected.

### AFTER A REST

It is always a thing to be thank-  
ful for and that is that if a B. Y.

P. U. takes a rest it can reorganize. It is a bad idea for any B. Y. P. U. to even go into "Winter quarters" but sometimes they do and it is always encouraging to have a letter early in the spring saying that "we have reorganized our B. Y. P. U." We have just received word from Miss Dearing saying that the Dixon B. Y. P. U. has been reorganized. This was at one time one of the best B. Y. P. U's. in the state and we are glad to have this word saying that they have "gotten tired of loafing" and are back on the job. There may be some other B. Y. P. U. who reads this that have not "Re-organized" this spring; if that be true then why not let this be a good suggestion to you, and you be the one to bring the young people back together and start them to work again..

When you  
make your will

Remember The Relief  
Board, and its growing army of  
worn out men of the ministry,

Pioneer  
Preachers

Not of the great highways, but  
of the steep hillsides, and the  
little log church, hundreds of  
whom at this very hour, are  
suffering want for the neces-  
sities of life.

When you balance the season's  
business, and find that you have  
cash on hand, remember—

The Relief  
and Annuity  
Board—

will give you its bond for it,  
paying you a larger rate of in-  
terest than you could get else-  
where, until your death, at  
which time it would become  
the property of the Board, to  
be used for the aid and benefit  
of old preachers. Thus, while  
you would enjoy the income  
on what you have earned for  
the rest of your life, faithful  
preachers of the Gospel would  
enjoy it after you are gone. In  
this way you would be making  
a gift to these old preachers, to  
bear its flewers of aid and com-  
fort as long as time lasts, and  
the amount of your bond  
would represent the amount of  
gift.

Write for free booklet.

Wm. Lunsford

Corresponding Secretary

Kirby Building  
Dallas, Texas

### JUNE—JUNE—JUNE

Letters are coming in asking about the District B. Y. P. U. Conventions. Interest is running high and it looks like we are going to have the best conventions we have ever had. The old saying that "The third time is a charm" is going to work in this case, and this being the third year for our District B. Y. P. U. Conventions will find us having the best program, the best attendance and the best results of either of the other two. Programs are in the making and you will soon have one. Write us for particulars, and say in your letter that you are going to work up a delegation from your county.

### A BANNER—A BOOSTER

Many of our B. Y. P. U's. are using banners as boosters for their work. The City Unions at Jackson and Meridian give a banner each month to the winning union on a basis of certain standard of efficiency. The First Church, Hattiesburg, has three banners they award each Sunday to the B. Y. P. U. in

the church that has the best record, one for "Attendance", one for "Bible Readings" and one for "Programs without the use of the Quarterly". Many B. Y. P. U's. have an "Honor Group Banner" that they award each Sunday to the group within the union that has the best record for the week. It pays, for it stimulates good work. The Oxford Chart & Banner Co., Oxford, Miss., is specializing in church banners. Write them your wants.

### 41ST AVE. JUNIORS GET TRAINING SCHOOL EFFICIENCY BANNER

In their Training School the 41st Ave. B. Y. P. U's. decided to give a banner to the B. Y. P. U. that had the best average for the week in three points, namely: Attendance, Bible Readings and taking the examination. The Juniors got the banner and had it made with their name on it. It was a pretty little banner in B. Y. P. U. Colors and the Juniors were very proud of it. Mrs. J. R. Pruett is their efficient Leader.

## Hillman College

FOR YOUNG LADIES

at Clinton

THE BAPTIST CENTER OF MISSISSIPPI



The Official Route

to the

Southern Baptist Convention and  
Women's Missionary Union  
Kansas City, May 16-21

The Frisco Lines have been selected by Dr. R. B. Gunter as the official route of Mississippi Baptists for the convention to be held at Kansas City, Mo., May 16-21, 1923.

### "THE MISSISSIPPIAN"—A SPECIAL TRAIN

consisting of modernly equipped sleeping cars and coaches will leave Memphis 7:45 p.m., May 15th, and arrive Kansas City 9:30 a.m., May 16th; this leaving time from Memphis will enable delegates from all points in Mississippi to leave home during the day of the 15th and be in Kansas City in time for the opening of the convention on the 16th.

### MAKE SLEEPING CAR RESERVATIONS NOW

Sleeping car reservations, cost of railroad tickets, or other information, may be had upon application to

DR. R. B. GUNTER, Gen'l. Sec'y., Jackson, Miss., or

A. P. MATTHEWS, D. P. A., Frisco Lines, Memphis, Tenn.,  
E. H. JORDAN, T. P. A., Frisco Lines, Memphis, Tenn.



## Education Department

D. M. Nelson, Educational Secretary

### Some Public School Facts Which Mississippians Should Face

There are in Mississippi 769,267 educable children. 343,853 of these are white and 425,414 are colored. Of the whites 218,356 are attending the public schools, while 263,756 of the colored children are attending the public schools. Thus there are in the great State of Mississippi 25,497 white children and 161,658 colored children who for some reason or another are denied the privilege of a common school education. These are staggering figures, and should stir our people to action. But this is not all. Fifty per cent of all school children are in the first four grades; seventy-five per cent are in the first six grades; and ninety per cent are in the first eight grades. This means that only ten per cent of the children of Mississippi ever enter the high school. We shall have to bear that if we solve complex present day problems and keep up with the march of progress and civilization.

The state is heroically trying to stem the tide of ignorance and illiteracy. Ten millions of dollars is being spent annually on our public schools. This is provided by appropriations from the legislature and by local levies. Thirty per cent of the school taxes go to the support of negro schools, while the amount which they pay is pitifully small. Perhaps less than one per cent. About forty thousand dollars is received from the Federal Government under the Smith-Hughes Law. The negro schools receive \$90,000 annually from the Rosenwald Fund. Rosenwald is president of the Sears-Roebuck & Company. They also receive \$7,000 per annum from the Jeans Fund. This is used for the employment of industrial supervisors.

Many communities are taxing

themselves heavily in order to build and maintain good schools therein. Every year sees hundreds of temples of learning dedicated to the cause of education. There are now in Mississippi 628 one, two, and three years high schools. There are one hundred and ninety-six affiliated high schools. By affiliated we mean a high school which does four years high school work as outlined by the Accrediting Commission. This Accrediting Commission is appointed by the State Teachers' Association. Graduates from these affiliated schools are admitted to college by certificate. Twenty-eight of these one hundred and ninety-six accredited schools are on the All Southern List.

The main problem seems to be getting the children in schools and keeping them there. A few years ago the State Legislature tried to solve this problem by passing a compulsory school law. This has increased the average attendance 60,000, but it is entirely too mild. It applies only to children between the ages of seven and fourteen years. It was also made optional with the several counties, four of which have voted it out. These counties are Wilkinson, Franklin, Adams and Jefferson.

It has been our pleasure and privilege to speak to thousands of high school students this spring. What an inspiration it has been to us. Their faces radiated hope and promise. How cordially and enthusiastically have they received our messages. While we rejoiced to see so many young men and young women preparing themselves for life and service, we were made sad when we remembered the hundreds of thousands of Mississippi children who are being denied the inalienable right to life, liberty and the pursuit of happiness.

### HUMBLE, TEXAS

On March the 25th we closed our revival here at Humble, with the pastor doing the preaching. We had a good revival in our own church, and there were thirty-eight additions, thirty-one of them by baptism. More than twenty of them were grown people.

The Lord has greatly blessed our efforts since we have been here. There have been more than fifty additions to the church in three months, thirty-six of them by baptism. The field here affords a great opportunity for service. The church is well organized, with more than four hundred in the Sunday School, and we have a men's prayer meeting each Monday evening. In this meeting we have some men who work in the oil field every day, but are glad for an opportunity to come out to church to prayer and preaching services at night.

We are trying to do our best for the Master.

L. S. COLE.

# Blue Mountain College

## SUMMER TERM

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'Cause there is nothing that's really new;

It is a knock at yourself when you knock your church,

For it isn't the church—it is you.

A church is not made by those afraid Lest some one else gets ahead;

When every one works and nobody shirks

You can raise your church from the dead;

And if you work for the Lord—not praise,

Your brother will help you, that's true;

Your church will then be what you want it to be—

For it's never your church—it's you.



# THE GHOST OF A CHANCE

By Jennie N. Standifer

When Tom Bradford was sixteen his father died and he became the support of his mother and fourteen-year-old sister. He found work in a garage, but the salary was small. His mother soon developed a hacking cough, and the doctor said she must leave Tennessee for a dryer climate. Tom sold their cow and furniture, and leaving his mother and sister in the home of a relative started to Western Texas to find a climate suited to his mother, and to seek for work.

On the way he heard much talk of the big salaries paid in the oil fields for all kinds of work, and he decided to go to V—, a prospective oil field in the Texas Panhandle, so as to be ready for a paying job when oil was struck. When he reached the town he found business at a standstill. Everything depended on the drillers striking oil. He spent days looking for work and at last was employed as chauffeur in the Star Garage, with permission to sleep in the building.

He made inquiries about the rent of small houses and was told that there were none for rent. The rent of rooms for light housekeeping was almost as much as his salary; but he wrote his mother a hopeful letter and as he drove over the town looked for vacant houses.

One day he passed a big, weather-beaten, old house in the suburbs and some distance from other dwellings. Giant weeds covered the yard and garden, but there were peach and plum trees on the premises, and a grape vine was running over the porch. He stopped at the next house and inquired of a woman in the yard:

"Who is the rental agent for the vacant house down the road?"

"J. M. Baker, office over The People's Drug Store."

"Why isn't it occupied?"

"It has ghosts," replied the woman in an awed tone.

"I'd like to meet them," laughed Tom.

He went to see the agent after working hours, and asked if he could rent the house.

"It is for sale," replied the agent. "The owner is in Mexico, and will sell dirt cheap. Only a thousand dollars for that big house. A hundred dollars down and the balance in payments of fifty dollars a month. If repaired, the house would soon pay for itself, for you could have it filled with lodgers at big prices."

"Why hasn't it been sold before now?"

"It's a mile or so from the prospective oil fields, and there are some silly stories circulating about it being haunted. It's a bargain."

"I'm not of age. Could I have the papers and deed made out in my mother's name so there would be no trouble if I wished to sell?"

"Certainly. She will be delighted that you have made such an investment."

The papers were drawn up and signed and Tom paid all but ten dollars of his money to the agent. He wrote his mother at once, telling her

of the home waiting for her, and urging her to come at once.

The next afternoon, after working hours, he went out to his home. It was an old Colonial house with a hall and two front rooms on both lower and upper floors. There was an L, with two rooms on ground floor and two up stairs, and a verandah running the length of the building up stairs and down stairs. Many panes of glass were missing from the windows and only two doors had locks, but the walls and floors were in better condition than he expected. It would be a home, and the climate was as dry as anyone could wish.

An army blanket, two quilts and a suit case were Tom's only personal belongings. He took them up stairs, believing it would be safer from reptiles than down stairs bed rooms.

He was pulling weeds near the front porch when Bob Williams, Manager of the Star Garage, stopped his car near where the gate had been and asked:

"Do you know that old house is haunted, Bradford?"

"I heard something about it, but I'm not afraid of ghosts."

"Have you rented it for your mother?"

"I have bought it, and made the first payment."

"Great Scott, boy! Baker has sold it to dozens of other greenhorns like you, and they never stay in it more than one night. He sells cheap, but nobody ever makes a second payment. You haven't the ghost of a chance of ever getting the worth of a dollar out of your investment."

"I'm going to live here. I'll stay here tonight."

"Don't be so foolish, boy. Some awful things happened in that house when it was a hotel with bar and gambling den attached. Two men were murdered, a woman killed herself, and a child died of sheer fright. Come home with me and maybe we can get some place for your mother and sister out in the country."

"I prefer to stay here, Mr. Williams, but I thank you for your offer."

The garage manager drove off, predicting dire evil.

Tom bolted the door, fastened down the windows, and was soon asleep. He was awakened by the sound of moaning and sobbing in the hall. He had no weapon of defense or light, so lay still. There were stealthy footsteps on the verandah and the low wailing of a child. It seemed hours before the Thing went softly down the stairs and there was silence. He had declared he was not afraid, but cold chills chased up and down his spine, and he slept no more. With the coming of daylight he felt ashamed of his fears, but resolved to provide a stout club and flashlight before spending another night in the house.

Tom was questioned by the manager of the garage as to his experiences in the haunted house, and chaffed by other workmen who had heard of his investment, but he was silent as to his mysterious visitor. He even laughed good-naturedly at the jokes at his expense.

Returning from a drive to a neigh-

boring town that afternoon, he stopped at a ranch and bought several hens, knowing that his mother would need fresh eggs. He fastened them in a cracker box and left them in the upper hall of his house before returning to the garage. He would rise early next morning, and fix them a pen in an old coal house.

He lay down that night with his club and flashlight by his side, determined to remain awake, and discover the cause of the moans and groans and stealthy footsteps. For hours there was only the chirping of insects and the occasional passing of vehicles. He was growing drowsy when a low wail, followed by sobbing and a dull thud which caused him to recall the story a man at the garage told of the drunken father who left a little boy in that house and neighbors heard his moans and sobs and when the man returned his child was dead. He heard soft footsteps, but could not tell where they were. He grasped his club and with his back to the wall stood on the defensive. There was a weird shriek on the verandah and he heard the back door of the hall creak as it opened.

Another blood-curdling, wailing scream from the hall, and Tom's hair stood on ends and his knees weakened. He must get out of the horrible place, no matter what people said. He could go through the win-

dow and climb down the post of the verandah. If the Thing should—

The shrill squawk of a hen and the growl of an angry animal caused  
(Continued on page 12)

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# Tinkling Coins or Hidden Treasure

(For Younger Readers)

By Edna Watkins Hewitt

Scene: Madero Institute. The large building erected about a beautiful patio, where the platano ripened in the banana plant. Around the edge of the court was a border of plants and flowers. A sparkling fountain in the center of it all. Running along the four sides were long, classic corridors.

There were three in the room—three teachers. They were, well I won't say how young, but they were still in a very romantic age. One teacher was an American, though she spoke the Spanish like a native—he was born in Mexico. The other two young ladies were Mexicans.

They were in Elizabeth's room, the American teacher. The two Mexicans had set aside their dainty fancy-work and were having a good time like any American girls, just talking and eating fruit. They were in Madero Institute—these three—and after a little conversation drifted to the handsome old building itself.

"It was owned years and years ago," said Augustina, the dignified, by a maiden lady. She was very, very wealthy. The older she grew, the more uneasy she was for fear some one would rob her."

"That's just why I don't intend to be rich," put in Elizabeth.

"Being rich is all right. The moral never grow old," amended Amanda.

"Well, what did she do about her money—and her age?" questioned Elizabeth.

"That's just what I am trying to tell you, only you and Amanda won't let me narrate a story in peace," answered Augustina.

"Here, have another apple and get started again—just watch me control Amanda."

"And I'll put my hand over my mouth and won't say another word for 'cuartilla de manteca' (three cents worth of lard)," declared Amanda, who was full of fun.

"Well, this poor old lady," solemnly began Augustina, "couldn't rest day nor night; those were disturbed times, for thinking of her money. So one night—very late—she had Migiel, a trusted old servant, dig—"

"How do you know his name was Migiel?" This from Elizabeth.

"Because the woman who told me said it was. As I was saying, the servant dug a hole in one of these walls, and there put the oya of gold and silver coins. He plastered over it so skilfully that no sign was left."

"Let's tap the walls and dig our fortunes—live happy forever after," volunteered Elizabeth.

"O no senorita, there is a curse on whoever bothers el dinero. That isn't all—there are times when you can hear the old servant counting the money as he drops each piece into the jug. It is the spirit of the old servant satisfying his mistress that no one has bothered her wealth." Augusta concluded impressively.

There is only one place where the moon shines at it does in Saltillo,

Mexico—that one place is—Saltillo, Mexico.

Elizabeth had prepared her teaching material for the next day. She loved her work and wanted to give her pupils the best training she could. But now, the moon—soft, clear, pure—called her out. Life was young. Slowly she walked the corridors. So silent they were—could it be that only a few hours ago they were echoing the laughter and song of Madero girls? Away went her thoughts—they rode the moon-beams back to Mississippi. Those thoughts were with the girls and boys, College-mates, back in "the States".

In the midst of her "moon-journey", she stopped short—what was that noise? Tinkling coins! No, it couldn't be! She was on the side of the building where the dining-room, kitchen, store-room, work-rooms and wood-room were. No one was here this time of night rattling money. She went a few steps farther into the shadowed passage-way. Nearer she came. No doubt now, it was the sound that one coin makes when it falls against another. Elizabeth felt that she must know the meaning of it. She went deeper into the darkness of the large hall-way. Again she stopped stone still. Her hair seemed stiffly starched, and her scalp had shrunk several sizes too small for her head. From just beyond the door of the wood-room there came a mumbling sound!

"Uno—dos—tres—cuatro" slowly counted an old voice.

"Elizabeth opened her mouth to speak and—swallowed.

"Cinco—seis—siete—ocho", the hollow voice counted on.

"Who is it?" She managed to ask in a voice little like her own.

Silence.

"Who is in there?" she questioned in a fairly firm tone.

"Yo senorita," answered the very much surprised mozo, for that is who it was. The college hired-man had been paid off that day. The old fellow had stayed there in the wood-room for hours, counting over and over his monthly pay, dollar by dollar, there in the dark.

I grant you, Elizabeth had no business saying a word, and spoiling a perfectly good ghost story. Perhaps she didn't know better; she was young you know—and an American. Summit, Mississippi.

Mrs. Brown—"She breaks so many dishes, I would dismiss her, but servants are so hard to get."

Friend—"You should deduct it from her wages."

Mrs. Brown—"But she breaks more than her wages would pay for."

Friend—"Well, why not increase her wages?"

"Is Mrs. De Muir an active member of your sewing circle?"

"My goodness, no! She never has a word to say—just sits there and sews all the time."

(Continued from page 11)

him to pause in his flight. Instantly his knees steadied and his hair ceased to bristle. He crept to the door opening into the hall, unbolted it, and springing forward aimed a blow with his club at two balls of fire. There was a sharp cry of rage, the rush of a dark form, and again Tom's club struck between the shining eyes. He turned on his flashlight, and it revealed a mammoth chicken hunting bob cat, with broken skull.

When Tom reached the Star Garage next morning he carried the pelt of his mysterious visitor.

"I've killed the ghost and brought his skin as proof," he announced as the manager and chauffeurs gathered around him.

"Hurrah for the boy who was not afraid of ghosts!" cried Manager Williams. "I will give you ten dollars for that pelt, son."

"Glad to sell it, at that price, as cash is scarce since I invested in—the ghost of a chance!"

"Ha! Ha! It was a chance many of us wish we had taken, boy. By the way, the prospectors struck oil yesterday afternoon, and now that your house is free of ghosts you can soon pay for it by taking lodgers. But you can leave that to your mother and sister. We need you here and will double your salary. A ghost lover deserves promotion."

"I'll be delighted to accept," replied Tom modestly.

One little boy wrote a letter to his chum and described a slight accident to a playmate thus:

"You know Charlie Miller's neck? Well, he fell in the pond up to it."

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Mistress—"Bridget, I told you twice to have muffins for breakfast. Have you no intellect?"

Bridget—"No, mum; there's none in the house."—Selected.

"I can strongly recommend this ham," said the shopkeeper. "You'll find it mild and well cured."

"I dare say you know best," said the young wife, "but I think I'd almost rather have a perfectly healthy one that hadn't needed curing."—Pearsan's Weekly.

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## East Mississippi Department

By R. L. Breland

### Heavenly Investments

In this, the third article on this important subject, I will discuss a very comforting and important phase of Heavenly Investments, the truth of which makes my poor heart leap with joy as I meditate on the thought and that is—

### III.—The Guarantee of The Investment

Before we invest in any enterprise we first want to know if the investment is safe, has it the proper backing and guarantee and if returns on the investment are sure and large; and to all these questions I am glad to answer that these Heavenly Investments are perfectly safe, guaranteed by the strongest company financially and otherwise that there is in the universe, and that the returns are large and sure as will be seen as we proceed with the discussion of the subject. As to the guarantee of the investment let us see:

1. God, the Heavenly Father, issues the promissory note, or rather we will call it His Bond, sending it forth with His approval and guarantee. Speaking to Abraham, the father of the faithful, God said: "I will bless thee, and make thy name great, and thou shalt be a blessing" (Gen. 32:3). In Prov. 3:9 God also promises returns for trustful service: "Honor the Lord with thy substance and with the first fruits of thine increase, so shalt thy barns be filled with plenty and thy presses burst out with new wine". Speaking of giving up all for the gospel's sake, the Lord said, "But he shall receive an hundred fold now in this time \* \* \* and in the world to come eternal life" (Mark 10:30). The Father puts His promises behind His guarantee and all Heaven, earth and the fullness thereof are His—all of which stand back of the promise. In this connection read also Matt. 6:33; John 12:26; 1 Cor. 3:14. Heaven and earth shall pass away, but God's words (promises) shall not pass away till all be fulfilled (made sure).

2. Jesus Christ, the Son, puts His guarantee and approval upon the Bonds, signing them with His own blood. We are told that long ago when one wanted to show the reality of his faith in pledging anything, he would take some of his own blood and sign his name to the instrument. Thus has Christ guaranteed the security of every investment made in Heavenly Securities. "The blood of Jesus Christ His Son cleanseth from all sin" (1 John 1:7). "His blood is a guarantee that we shall be successful and finally overcome all foes and enter into the rewards, for we read, "And they overcame him by the blood of the Lamb" (Rev. 12:11). In Heb. 13:20 it speaks "of the blood of the everlasting covenant". In the blood of Christ we are guaranteed not only eternal life if we believe on Him, but we who believe are guaranteed the promised blessings and rewards for service made by the Father. Read in this connection

Rom. 15:8; 2 Cor. 1:20; Eph. 2:13. Blessed Jesus has abundantly guaranteed the investment.

3. After the Father has issued the security and the Son has signed and endorsed it with His own heart's blood, the Holy Spirit places His seal upon it and thereby puts the stamp of all Heaven upon its face as a guarantee that every provision and every pledge made shall be kept. Listen to the words of Paul: "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance" (Eph. 1:13,14). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Hath set to His seal that God is true" (John 3:33). So the seal of the Spirit guarantees every promise made. When the seal of our government is placed upon a document it is a guarantee that all the promises and signatures therein are true and sure of fulfillment; so it is that the seal of the Spirit on the soul of the child of God is a guarantee that the promised salvation is his eternal possession, for the promise is made "that he that believeth on the Son hath everlasting life" and "he shall never perish"; this seal further guarantees that the promised rewards in this life and the life to come shall be made without fail. O brother, if you do the works of God, thereby making Heavenly Investments, the reward is sure.

So the investment is triply guaranteed by the Godhead,—the Father, Son and Holy Spirit,—so that all the promises are as sure as God. Therefore, lay up treasures in Heaven.

### Notes and Comments

The rallies at Hope and Mt. Sinai last Saturday and Sunday were well attended and will bear fruit in the future. Dr. W. R. Beckett was with the pastor at Hope and Hon. T. B. Williams was at Mt. Sinai. Both did splendid work.

Rev. H. R. Johnson and Brother J. E. McCraw were with Pastor F. M. Breland at Linwood and McDonald in their rallies Sunday. I hear fine reports coming up from their work.

The Neshoba County Associational W. M. U. Rally will be held with Neshoba Baptist church Saturday, April 21, 1923. Miss Lackey, Mrs. Kent and others are on the program. Let each church in the association send a delegation.

Married.—Mr. Alston Spivey and Miss Virgie Grafton were married April 7, 1923, near Hope, Neshoba county. They are among the best young people in the community, and members of Hope Baptist church. The writer officiated at the marriage. Blessings upon them.

Mrs. Rowe, missionary to Japan, said in a recent address, "Japan has gods many but no God, sin but no Savior, death but no hope". That is a sad condition, but only Christ can change it. They need the gospel. Will you give it to them?

Brother J. E. Jolly is doing some fine Sunday School work in his county. He is president of the County S. S. and B. Y. P. U. Convention and is aiding the churches in organizing them. He is also helping in the rallies. We regret very much

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that his wife is still in Colorado for her health.

Brother W. H. Walker, an aged and respected member of Pearl Valley church, Neshoba county, is very sick and it is feared that he will not recover.

It is reported that Rev. John W. Jones is still in a very bad state of health. We are very anxious that he shall soon be well, for he is needed in the kingdom work in these parts. Pray for him.

Our Choctaw brethren are arranging to do something for the Campaign work. Their fifth Sunday Board meeting will be held with Union, Choctaw, church in this month. They need our sympathy and help.

On the first Sunday in May rallies will be held by Salem and Ebenezer churches, Neshoba county. They could not get ready for these meetings in this month.

#### MAGEE

The church and people of Magee have received us very cordially and have left nothing undone to make us comfortable and contented. The home has been papered anew, and painted inside and out, lighted, and water to be installed, and various other and sundry things done, such as loading the pantry and preparing the garden for planting, etc. We feel that the field here, together with Star and Sanatorium, will offer ample opportunity for one's best efforts. They all have joined in extending us a genuine welcome, and we crave the opportunity to show appreciation by "spending and being spent" for them and theirs.

A line in this connection may be of interest to some of the brotherhood with reference to the field at Biloxi. The Coast, as those who know it know, is a field of grave difficulties and heartrending discouragements. The Baptist cause has come through great tribulations and struggles there, but it is slowly but surely coming to the fore. One is used up mighty fast there, yet sacrifices are fruitful and will continue to bear fruit. For the period of nearly four years we were in Biloxi the First church made some substantial gains. During the time, two hundred and five were added to the membership, or a NET gain of 51%. The contributions to all causes amounted to a yearly average of over seven thousand dollars as compared to \$2,775.00 budget for all causes in the spring before we went there in July of 1919, or in other words, an average increase of 157% plus in financial contributions.

Sincerely,

J. L. BOYD,  
Magee, Miss.

#### GEORGE COUNTY

The Baptists of George county had our Bible Institute at Lucedale church March 26th and 27th. Dr. L. G. Gates was with us, and that means a full team. We had also Rev. A. L. O'Brian, who added much to our institute. Dr. Gates taught Romans from a righteous standpoint. He taught righteousness under 7 points:

I.—Righteousness required; God demands a pure righteousness, a

complete righteousness, a perfect righteousness, which was impossible for man, to meet the required righteousness of God.

II.—Righteousness revealed. Now this righteousness revealed was Christ. God prepared this righteousness before the foundation of the world, and when the fulness of the time was come, God sent forth His Son, who was His righteousness revealed to the world in the person of His Son.

III.—Righteousness Reckoned. Righteousness is reckoned on account of faith in Christ Jesus. God imputes righteousness to those who believe, without works, for Paul said, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Lord".

IV.—Righteousness received. When we received Christ as our righteousness we became dead to sin, dead to the hell penalty of sin, but alive unto God through Jesus Christ our Saviour.

V.—Righteousness realized. When we realize we have the righteousness of God, which is Christ, we can say with Paul, "There is therefore now, no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." Jesus said in John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but he is passed from death unto life".

VI.—Righteousness rejected. This righteousness is rejected by the Jews. For they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. Many Gentiles have not submitted to the righteousness of God, as Dr. Gates said. If they can outrun the devil to the grave, they think they will reach heaven, but impossible. For Christ is the end of the law for righteousness to every one that believeth.

VII.—Righteousness reproduced. If a man is in Christ Jesus he will show to the world, he has been with Jesus. Rom. 12:2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

From this Bible Institute we turn to the great task of the 75 Million Campaign. We have planned to have in this Association an all day service in each church, also speakers to be with them. We are going to do our best for the Lord's cause.

Yours in Kingdom work,

J. E. LOWE.

#### Our Big Program for the Next Four Months

We always have a big program. We never want to come to the time when our program is small, as a denomination nor as a church or any one organization of a church. Our program is filled with activity the year round and especially for the next four months will we be busy.

May gives us the greatest religious gathering in the world, the Southern Baptist Convention. It meets this year at Kansas City, and we are expecting a large attendance. We wish more of our young people could attend this wonderfully inspiring meeting; it will be May 16.21.

May 28-June 1st will be our assembly at Clinton. We have had for several years at Clinton an Evangelistic Conference for the pastors of the state, and this year we are enlarging that meeting and making another assembly out of it, with the hope that we will reach a large number of our young people from the central section of the state.

Beginning June 12th and running through the 29th our District B. Y. P. U. Conventions will be held, coming two each week for the three weeks. The first will be for District Three June 12-13 at Oxford. District Four comes second, June 14-15. The place to be named right soon. District Five will be June 19-20 at Lumberton. District Six comes at Tylertown June 21-22. Vicksburg will entertain the one for District One, June 26-27, and the Second District holds its meeting with the Belzoni church June 28-29. We have a fine lineup of speakers for these meetings and they are going to be the best we have ever had. WATCH for the special edition of the Triple-Eye coming out soon that will carry the program for the convention in your district.

July will be the month for the South Mississippi Assembly at Hattiesburg. Those of us that had the pleasure of hearing Dr. Powell at Columbus will want to go to Hattiesburg to this assembly to hear him there; he is to be one of the speakers. Then the most important meeting perhaps in the world's history for Baptists will be in July when Baptists from all over the world will meet together in Stockholm for the purpose of discussing a world program for Baptists.

August is the month of the North Mississippi Encampment held every year at Blue Mountain. Great plans are being made for this meeting and when we say that Dr. W. B. Riley of Minneapolis, Minn., is to be there for the week, it is enough to make everybody want to go, so all North Mississippians make your plans to include this encampment.

June-July-August are the best months for the Associational B. Y. P. U. Conventions. Most of our federations have their annual meeting in one of these months. WHEN DO YOU HAVE YOURS? If you have not begun such an organization, begin now to plan for it. The State Secretary will be glad to send you a tract explaining the organization.

#### Wanilla Organizes Senior Union

We are glad to have a letter from Mr. R. C. Puckett telling of the newly organized Senior B. Y. P. U. at Wanilla. They have organized for a purpose and that purpose is to be all that a Training Service in a church ought to be. Their goal is an A-1 Union, and with the spirit to win, it will not be a hard job for them to attain their goal.

## IN MEMORIAM

### Mrs. J. F. Montgomery

On March 29, 1923, our heavenly Father called from earth to heaven the spirit of Mrs. J. F. Montgomery. In early life she gave her heart to God, and spent her life in His service, always on the Lord's side. She had the courage of her convictions, was outspoken in what she believed to be right, and was immovable.

She will be sorely missed by the entire community, but especially by her church, the Sunday School, missionary society, W. C. T. U. But most of all she will be missed by her devoted family, husband, three sons and a daughter. She was devoted to her family, where she reigned as queen. She was unusually charitable toward the faults of others.

Since God in His infinite wisdom has seen fit to take our dear sister to the mansion He has prepared for her,

Resolved:

(1) We bow in humble submission to His will.

(2) That we cherish her memory, and thank God for her life, which has been a blessing and an inspiration to many.

(3) That a copy of these resolutions be sent to each of the city papers, and to the Baptist Record published in Jackson, Miss., one to the family, and to the W. C. T. U., and one to the Woman's Missionary Society.

I cannot say, and will not say, That she is dead, She is just away.

With a cheery smile and a wave of the hand, She has wandered into an unknown land.

And left us dreaming; how very fair,

It need must be since she lingers there.

But we miss her from our heart and life;

The comfort of her care.

Then we must learn to live without;

Her presence and her prayers.

MRS. M. F. VANLANDINGHAM,  
MRS. J. W. UNGER,  
MRS. J. E. WHITE.

### Ellen R. Kincaid

It was on the holy Sabbath morning of March 4th that the deathless spirit of Ellen R. Kincaid passed out into the Great Beyond. She was an inmate of the Old Ladies' Home in Jackson, where she had been for several months previous. She received an injury from a fall from which she never recovered, though she had efficient treatment in one or more of the best hospitals in Mississippi (The Baptist Hospital) and one in Arkansas. She was submissive in all her affliction and patient in suffering, as all will attest who knew her. Was a member of the Baptist church, which she loved and in which she was fully indoctrinated. She was fond of books and quite capable of selecting the best authorship. But now I come to speak of the tender relationship we bore each other in child-



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hood: that of playmate, classmate  
and associate in riper years. Oh,  
how memory loves to wander to  
those dear, happy visits we ex-  
changed then, and the sweet associa-  
tions we had as we wandered by the  
nearby streams "to pluck the wild  
flowers to childhood so dear". But  
she has gone and we believe to that  
"Sunbright clime undimmed by sor-  
row and unhurt by Time".

Yes we sigh for the touch of a  
vanished hand and the sound of a  
voice that is still.

Beach, Miss. A FRIEND.

## Ida Voss

Ida Voss was born at Vosburg,  
Miss., February 2nd, 1872. She was  
married to Mr. J. E. Bounds May  
3rd, 1903. She departed this life  
March 12th, 1923 and was buried  
on March the 13th in the Vossburg  
cemetery.

It was the privilege of the writer  
to know her about five years and the  
most of this time she could not at-  
tend her church services because of  
her physical condition, yet she was  
true to her pastor and church and  
had a heart of sympathy toward all  
mankind. During her suffering she  
was never heard to complain, but  
wore a smile. Sister Bounds leaves  
her noble husband, a number of rela-  
tives and a host of friends.

Raised from the dead  
Jesus has gone before  
To open heaven's eternal door  
To give his saints a blessed abode  
Near their redeemer and their God.

E. C. HENDRICK.

## Mrs. W. C. Love

Mrs. W. C. Love departed this life  
on April 1st, 1923. She leaves a  
sorrowing husband, two sons and two  
daughters to mourn her departure.

Deceased was seventy years old  
and had been a faithful member of  
the Baptist church for over fifty  
years. Her remains were laid to  
rest in the Bluff Springs cemetery  
on the following Tuesday to await  
the resurrection of the just, services  
being conducted by the writer.

J. W. EIDSON,  
Bellefontaine, Miss.

## Mrs. B. F. Duke

A noble life of unusual beauty and  
usefulness reached its earthly close  
Saturday afternoon at one o'clock  
when Mrs. Rebecca Thigpen Duke  
passed away at the home of her  
daughter, Mrs. P. F. P. Herring, in  
Indianola, Mississippi.

Born Sept. 20th, 1850, at Snowhill,  
Ala., Mrs. Duke was brought by her  
parents to Mississippi in 1858, and  
in 1872 was united in marriage to  
Dr. B. F. Duke, a prominent phys-  
ician of South Mississippi, who pre-  
ceded his companion by exactly nine  
years to the Fairer Land. Five chil-  
dren, all of whom are living, came  
to bless the home, viz.: Mrs. W. I.  
Hightower, Staples, Texas; Mrs. P.  
F. P. Herring, Indianola; Miss Alba  
Duke and W. M. Duke, Hattiesburg;  
and J. B. Duke, Jackson, Miss.

Mrs. Duke had been an earnest,  
faithful Christian for many years,  
and was a member of the Fifth Ave-  
nue Baptist Church of Hattiesburg,  
honored and loved by all who knew  
her. Never self-assertive or osten-  
tationous, but rather gentle, patient,  
considerate and loving, her life por-

trayed with rare sweetness what a  
wife, mother, friend, Christian  
should be. For some time her health  
had been poor, but through months  
of suffering and through weeks of  
facing death her calmness and un-  
wavering faith were indeed remark-  
able.

The funeral service, which took  
place Sunday afternoon at the home  
of Mr. and Mrs. Herring, was largely  
attended, and the body was laid to  
rest at the City cemetery beneath a  
wealth of beautiful flowers, attest-  
ing the love in which this noble  
woman was held, and the grief which  
is felt at her departure.

## Miss Della Richardson

On the 25th day of March, 1923,  
the remains of Miss Della Richard-  
son were laid to rest in the Beaver  
Pond cemetery in the extreme east-  
ern part of Tate county. It was at  
her request that her body be placed  
here, since it was near her childhood  
home, the burial ground having  
been a part of her father's estate,  
where also rest her father and moth-  
er and other relatives. She was the  
daughter of Rev. John Richardson,  
one of the pioneer preachers of North  
Mississippi, whose long life was  
given to nurturing the country  
churches of this section, one of which  
he served for twenty-five consecu-  
tive years. It was the writer's privi-  
lege to be Miss Della's pastor for  
several years and she was found to  
be loyal and appreciative. There  
was manifest in her life those noble  
traits of character that had been  
instilled by her sainted mother and  
father. In early life she gave her  
heart to Jesus for salvation and her  
life was spent faithfully in His serv-  
ice. It would be difficult to say too  
much in her praise and as her former  
pastor it gives me great pleasure to  
pay her this tribute.

WALTON E. LEE.

## Mrs. Leila M. Cowling

Whereas, God, in His infinite good-  
ness and wisdom, has seen fit to re-  
move from our midst our dearly  
beloved, Mrs. Leila M. Cowling; and,

Whereas, For the number of years  
she resided here, she was a devout  
and consecrated member of our  
church, of the Sunday School, and  
of the Woman's Missionary Society;

and,  
Whereas, She ever took an active  
and zealous part in these organiza-  
tions, frequently doing special work  
on committees and constantly serv-  
ing as Superintendent of the Pri-  
mary Department of the Sunday  
School;

Therefore, be it Resolved, That  
we, The Missionary Society of the  
First Baptist Church, of Gulfport,  
do hereby place on record our ap-  
preciation of her long and earnest  
service, and that we acknowledge our  
sense of loss at her departure; and  
furthermore,

Be it Resolved, That we extend to  
the bereaved ones—especially her  
children and Dr. Parker—our deep-  
est sympathy in their affliction—  
ourselves bowing humbly to the Di-  
vine Providence that has taken her  
to her heavenly reward.

MRS. A. J. PRICE,  
MRS. A. W. AMIS,  
MISS LENA M. COLEMAN,  
Committee.

Dr. Frank M. Goodchild, pastor of  
the Central Baptist Church, New  
York City, will give a series of seven  
or eight addresses at The Moody  
Bible Institute of Chicago the week  
beginning March 25th. These ad-  
dresses will be for the instruction in  
Baptist Church Polity of students in  
the Institute of the Baptist denom-  
ination.

Dr. Goodchild was ordained to the  
Baptist ministry in 1888. He has  
been pastor of the Central Church,  
New York City, since 1895. He has  
been president of the American and  
Foreign Bible Society, vice-president  
of the Baptist Union for Ministerial  
Education, vice-president of the Min-  
isters Home Society, manager of the  
American Baptist Home Mission So-  
ciety; member of the Ministers and  
Missionaries Benefit Board; also  
New York City Baptist Mission So-  
ciety, and trustee of the Philadelphia  
Baptist Institute for Christian  
Workers.

Schoolmistress—"Tommy, how do  
you spell 'ham'?"

Tommy—"Please, ma'am, do you  
mean the 'am we eat or the am we  
are?"

Pat—"Have ye seen the new agent,  
Micky? Sure he's the thinnest man  
I ever saw. You're thin and I'm thin,  
but he's thinner than the two of us  
put together!"

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great churches attest the benefit of his ministry.

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## Why Pay Campaign Pledges NOW?

There are strong reasons for paying NOW the full per cent. of all  
Campaign pledges due to April 30, and equally strong reasons against  
postponing the payment to a later date.

### REASONS:

1. This year is a crucial one in the Campaign. If we can get  
WITHIN SIGHT of victory NOW, we will GO TO VICTORY NEXT  
YEAR.
2. Those who pay NOW will ENCOURAGE those who are slow  
to pay. EXAMPLE COUNTS.
3. Payments NOW will STOP the large INTEREST bills which  
the Boards are paying.
4. MONEY given Foreign Missions NOW WILL GO FURTHER  
than it will later. ONE DOLLAR put in Europe at the present rate  
of exchange will accomplish more than TEN in a few years.
5. Payment NOW is DUE THOSE WHO HAVE PAID. Why  
should they be BURDENED while you are EASED? There ought to  
be EQUALITY.
6. Pay NOW because OPPORTUNITIES WILL NOT WAIT.
7. By paying NOW we may SAVE THE SPIRIT OF OUR  
MISSIONARIES AND NATIVE CHRISTIANS WHO HAVE SAC-  
RIFICED TO THE LIMIT.
8. Paying NOW we may SAVE OUR INFLUENCE on the for-  
eign fields.
9. Pay NOW and help SAVE OUR CREDIT with banks. The  
Foreign Mission Board owes TWELVE HUNDRED THOUSAND  
DOLLARS NOW.
10. The WORK WAITS and suffers WHILE WE WAIT to pay  
our pledges.
11. Pay NOW and FIND FELLOWSHIP WITH CHRIST IN  
SACRIFICE. Others have.

If you have paid your pledge or did not make one, make a thank-  
offering NOW to help the Foreign Mission Board meet a desperate  
situation. Do it NOW.

J. F. LOVE, Corresponding Secretary,

## FOREIGN MISSION BOARD

Richmond, Va.



# KANSAS CITY ACCOMMODATIONS SOUTHERN BAPTIST CONVENTION

The Southern Baptist Convention meets in Kansas City, May 16 to 21. In order that those who are planning to attend the Convention may know the names of the Hotels and the rates for the rooms, we are sending you the following, asking you to please publish the same in your paper:

Name and Location		Without Bath	With Bath
*Baltimore	Sgle.	\$2.50 to \$3.50	\$3.50 to \$12.00
12th and Baltimore	Dble.	4.00 to 5.00	5.00 to 15.00
*Bray	Sgle.	1.50 to 2.00	2.00 to 3.00
1114 Baltimore	Dble.	2.50 to 3.00	3.00 to 5.00
*Broadmoor	Sgle.	1.50	2.00
916 Oak	Dble.	2.50	3.50
*Coates House	Sgle.	1.25 to 3.00	2.50 to 5.00
10th and Broadway	Dble.	2.00 to 4.00	4.00 to 7.00
*Cordova	Sgle.	1.50 to 2.00	2.00 to 3.00
515 West 12th	Dble.	2.00 to 2.50	3.00 to 4.50
*Cosby	Sgle.	1.00 to 1.50	1.50 to 2.50
103 West 9th	Dble.	1.50	2.50
Densmore	Sgle.	1.00 to 1.50	2.00 to 3.00
908 Locust	Dble.	2.00 to 2.50	3.00 to 4.00
*Dixon	Sgle.	1.50 to 2.00	2.50 to 3.00
12th and Baltimore	Dble.	2.50 to 3.00	4.00 to 5.00
Freddie			1.50 to 2.50
312 East 9th			3.00 to 3.50
*Gladstone	Sgle.	1.00 to 1.50	2.00
319 East 9th	Dble.	2.00	3.00
*Glennon	Sgle.	2.00	2.50 to 4.00
106 West 12th	Dble.	3.50 to 4.00	4.00 to 6.00
*Kupper	Sgle.	1.50 to 3.00	3.00 to 5.00
11th and McGee	Dble.	3.00 to 4.00	4.00 to 8.00
*Lyndon	Sgle.	2.00 to 2.50	2.50 to 3.00
31st and Troost	Dble.	3.00 to 4.00	4.00 to 5.00
*Majestic	Sgle.	1.50 to 2.00	2.50
1217 Baltimore	Dble.	2.00 to 2.50	3.50
*Mercer	Sgle.	1.50 to 2.50	2.50 to 5.00
12th and McGee	Dble.	2.50 to 3.50	3.50 to 6.00
Metropole	Sgle.	1.00 to 1.50	1.50 to 2.00
1002 Wyandotte	Dble.	1.50 to 2.00	2.00 to 2.50
*Midwest	Sgle.	1.50 to 2.00	2.50
1925 Main	Dble.	2.50 to 3.00	4.00
*Monroe	Sgle.	1.50 to 3.00	2.00 to 4.00
1904 Main	Dble.	2.50 to 4.00	3.00 to 6.00
*Moore	Sgle.	1.00 to 1.50	1.50 to 2.50
9th and Central	Dble.	2.00 to 2.50	3.00 to 4.00
*Muehlebach	Sgle.	3.00 to 3.50	3.50 to 9.00
12th and Baltimore	Dble.	4.50 to 5.00	5.00 to 12.00
*New Oxford	Sgle.	1.25 to	1.50 to 1.75
1222 Locust	Dble.	2.00	2.25 to 2.50
North	Sgle.	1.50 to 3.00	2.00 to 4.00
2027 Main	Dble.	2.50 to 4.00	3.00 to 6.00
*Puritan	Sgle.	1.00 to 1.50	1.50 to 3.00
9th and Wyandotte	Dble.	1.00 to 2.50	2.50 to 4.50
*Rasbach	Sgle.	1.50	2.00
1114 Wyandotte	Dble.	2.50	3.50
*Savoy	Sgle.	1.50 to 2.50	2.00 to 4.00
9th and Central	Dble.	2.50 to 3.50	3.00 to 6.00
*Sexton	Sgle.	1.50 to 2.50	2.00 to 4.00
15th West 12th	Dble.	2.50 to 3.50	3.50 to 6.00
*Sherman	Sgle.	1.50 to 2.00	2.50 to 3.50
9th and Locust	Dble.	2.50 to 3.00	3.50 to 5.00
*Snyderhof			2.50 to 3.50
917 Oak			3.50 to 5.00
*Tanner	Sgle.	1.25 to 1.50	1.50 to 2.00
917 Locust	Dble.	2.00 to 2.50	3.00 to 4.00
Victoria	Sgle.	1.50 to 2.00	2.00 to 3.00
9th and McGee	Dble.	2.00 to 2.50	3.00 to 4.00
*Washington	Sgle.	1.50 to 2.00	2.00 to 3.00
1201 Washington	Dble.	2.00 to 3.00	3.00 to 5.00
*Westgate			1.50 to 3.50
9th and Main			3.00 to 5.00
Y. W. C. A.	Sgle.	1.00 to 1.50	2.00
412 West 11th	Dble.	1.50 to 2.00	2.50

The Committee on Homes for the Southern Baptist Convention. Address all communications concerning Hotel Reservations to C. P. Jones, 1107 McGee St., Kansas City, Mo.

The rate for rooms in private homes, or boarding houses, will be \$1.00 a day for lodging, or \$1.25 for lodging and breakfast. Those desiring to have reservation made for room, write D. H. Howerton, 1107 McGee Street.

"Can't you make fifteen or twenty words out of that, Helen?" said Mrs. Newrich, as her daughter was writing a telegram. "I don't want the clerk to think we can't afford more than ten words."

Passenger—"What is the matter, guard?"

Guard (tired of answering similar questions)—"The new signalman in the box up there has got red hair and they can't get the engine to pass him."—Judge.

# BAPTISTS RECORD MARKED ADVANCES

## Impetus of Campaign is Shown in Every Line of Denominational Activity

Since the 75 Million Campaign was projected in 1919 Southern Baptist churches have baptized 770,568 new converts, increased the annual number of baptisms by 118,609, made a net increase in their membership of 480,208, organized 3,536 new Sunday Schools, gained 485,626 new Sunday School pupils, organized 7,320 new B. Y. P. U.'s with an increase of 22,709 members, and formed 5,694 new W. M. U. organizations.

These are the tentative figures compiled by Dr. E. P. Alldredge of the Baptist Sunday School Board, who is the official statistician of the Convention, based upon a comparison of the returns from the churches in 1923 and 1919. Other advances noted in the comparative table are a gain of \$9,470,918 in the annual offerings to home purposes, an advance of \$5,190,265 in the annual offerings to missions, education and benevolences, and an increase of \$14,656,183 in the annual contributions to all causes. Since the Campaign began 2,723 new churches have been organized and the increase in the value of local church property in that period is given at \$45,868,421. Similar advances have been made in the general missionary, educational and benevolent interests of the denomination.—Baptist Clip Sheet.

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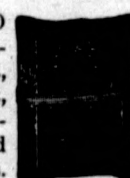
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Specimen of Type.  
22 And the prophet  
Is-ra-el, and said unto  
thyself, and mark, and  
for at the return of t

Size 7 by 5 inches.  
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Specimen of Type  
27 And the boys grew: and E'sau  
was a cunning hunter.  
5 And the streets of the city shall  
be full of boys and girls playing in  
the streets thereof.

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